The American Ecclesiastical Review

Vol. CXXV, No. 5 NOVEMBER, 1951

CONTENTS

Queen of Evangelists . . . . . *William J. Kerrigan* 321

The Vernacular in Recent Rituals: Ten Years' Progress
Gerald Ellard, S.J. 324

Newspaper Advertising and Correspondence Courses
Maurice Fitzgerald, C.S.P. 343

Saint Epiphanius and the Assumption
Edgar R. Smothers, S.J. 355

Schools Count in China . . . . *John F. Donovan, M.M.* 373

The Pontifical Work of Priestly Vocations
Joseph Clifford Fenton 381

ANSWERS TO QUESTIONS

Care of Tabernacle Key 385

Sanctuary Lamp 385

Stations of the Cross 386

Episcopal Prie-Dieu 386

Oratio Imperata 387

First Friday Votive Mass 387

(*Contents Continued on Next Page*)

Published monthly by The Catholic University of America Press, Washington 17, D. C. Subscription price in U. S. currency or equivalent: United States, Canada, $5.00; Foreign, $5.00; 50 cents per copy.

Entered as second class matter, November 30, 1944, at the Post Office at Washington, D. C., under the Act of March 3, 1879. Accepted for mailing at the special rate of postage provided for under Act of March 5, 1930, under Act of February 28, 1925.

Business communications, including subscriptions and changes of address, should be addressed to The American Ecclesiastical Review, The Catholic University of America Press, Washington 17, D. C.

Please address all manuscripts and editorial correspondence to The Editor, The American Ecclesiastical Review, The Catholic University of America, Washington, D. C.

Copyright 1951, by The Catholic University of America Press

(*Contents Continued from Previous Page*)

Dies Irae Problem 388
Domestic Prelates at Funeral 388
The Proper Pastor for a Mixed Marriage 388
Co-operation in Contraception 389
The Seal of Confession 390
Viaticum on Good Friday 391

BOOK REVIEWS

The Well of Living Waters, *by Paschal Parente* 392
A History of Philosophical Systems, *edited by Vergilius Ferm* 393
Stimuli, *by Ronald Knox* 394
How to Serve at the Altar, *by Canon Lane* 395
Alter Christus, *by F. X. L'Hoir, S.J.* 395
Hands to the Needy, *by Sister Mary Pauline Fitts, G.N.S.H.* 396
God, Man and Satan, *by Bernard J. Kelly, C.S.Sp.* 397

A CHRISTMAS SUGGESTION FOR EVERY PRIEST

Why not give a year's subscription to The American Ecclesiastical Review?
To—Your Priest Friends • The Newly Ordained • Seminarians
Twelve times a year your thoughtful gift will bring renewed spiritual and intellectual inspiration, with gratitude for the giver.
A gift card will be sent on your directive.
Don't wait. Make up your list today.

THE AMERICAN ECCLESIASTICAL REVIEW
The Catholic University of America Press
Washington 17, D. C.

Gentlemen: Please send gift subscription to the following:

Name .....

Address .....

City ..... Zone ..... State .....

I enclose my check for $ .....

United States, Canada and Foreign $5.00
Special Seminarian Rate $3.50

List additional names on separate sheet.

QUEEN OF EVANGELISTS

The Mother of the Divine Word is invoked in the Litany of Loreto as Queen of Apostles (as well as Queen of those other divine messengers, the Angels and the Prophets). Adequately to discuss her Queenship in relation to these spokesmen, it will be necessary to consider a particular brilliance of her crown of twelve stars, a brilliance which results from her being what for a moment we may call Queen of Evangelists. What follows here is intended to broach the discussion, perhaps even to stimulate interest in it and thus to provoke some more expert delineations of it.

The Queen of the Apostles may very likely have taken a serious part in the writing of the Gospels. Particularly—it has been suggested—she may have dictated the clearly Aramaic original of the first part of St. Luke's otherwise stylistically Greek Gospel. Certainly she is the author of her own words—for example, the Magnificat, a portion of the Scriptures as treasured as it is small. Again, though all the Apostles and Evangelists acted under the immediate influence of the Holy Spirit, He may also have used, as instrument or occasion of His action upon them, her in whom He conceived God's own Son, through Whom God, having spoken at different times in the past through the prophets, last of all spoke to us directly. At any rate, we know that the Singer of the Magnificat is the Mediatrix of the charism of inspiration, not only for the Evangelists, for St. Paul and the other New Testament writers, but also for Moses, for David, for all the prophets of whom we invoke her as Queen.

But for asserting that Mary is Queen of Evangelists we can find other, kindred reasons, all, it seems, quite substantial. Indeed for such an assertion no conjecture, no accommodation, no extravagance appears at all necessary.

For example—to get from another direction at Mary's dominion over the Gospels—one reason that we invoke as Queen of Apostles the Mother of Him Whom God has sent is this one: it was at her instance that Christ worked that first miracle whereby his disciples believed in him. But that belief of theirs is our belief. We get our Faith from the Apostles: *fides ex auditu*. And this Faith is an absolute requirement for anybody who *reads* the Gospels with profit; without that Faith—handed down to us from the Apostles,

who got it because Mary said, "Son, they have no wine"—the Gospels, though inspired, are but words, words, words, and not The Word.

So Mary completes, as she begins, the work of the Evangelists. Yet to say so much is to stop short. For it was Mary's part to point out the miracle whereby the Father would actually draw to Christ the ancestors of our Faith. Some there were who saw the miracles; some there are who hear the letter of the Gospel; yet they do not hear the voice of the Father, nor does the Father draw them to Christ. Mary is the Mediatrix of the virtue of Faith, without which the Gospels, the work of the Evangelists, profit nothing.

Furthermore, we may recall that if we boil Christianity down, we get, not a mere message, but a Person—Christ Himself. Mary, therefore, in giving birth to Christ, gave birth to Him Who in His Person is preëminently the Good News—the Gospel. She brought forth the Word of God to whom the Scripture as the Word of God is but the expression and minor analogue. For this reason she is also invoked in the Litany of Loreto as the Ark of the Covenant: she contained the New Testament as the Ark in the Temple contained the old law.

But Mary is not only the person who brought forth the Word of God, the substance of the Gospels as well as the One of Whom Moses and the Prophets spoke; she is, herself, no small part of the substance of the Gospels (as she is the Vision of the Prophets). The Gospels recount those "great things" which He Who is mighty worked in her, for the Evangelists were most certainly among the "all generations" of her prophecy who must call her blessed.

It is noteworthy that those who first heard a Gospel—the tidings of great joy which were to be to all the people—went down to Bethlehem and found Mary as well as Jesus. It is also noteworthy that actually the first to hear these tidings, nine months before, from the lips of one of the heavenly host, was Mary at Nazareth, the very place where later, the Word of God tells us, the Word of God became subject to her.

But the Queen who has within her dominion the Word of God has still further claims to the title, Queen of Evangelists. She was of course foster mother of the Evangelist whom Jesus loved; she had been given to him both as a mother and (even at the dreadest moment of history) as an object of contemplation.

Mary's connection with St. John's Gospel does not stop there, however. St. Paul's insistence upon the Resurrection as a fact without which the preaching of the Gospel was vain has a counterpart in St. John's careful testimony (echoed in his Epistles) that the Resurrected One had actually died. His great claim was that he himself witnessed the death and the proof of the death. Now his fellow witness was his foster mother, the life, sweetness and hope that enabled him to stick at his fearful post, the only one of the Evangelists on the scene at that key moment.

To sum up: Mary first, from the Angel Gabriel, heard the Good News we call the Gospel. She brought forth the Substance of the Gospels. She seems to have been of some material aid to the writers of those Gospels. Through her, as Mediatrix, the Evangelists received the charism of inspiration. Through her, as Mediatrix, comes all profit in the reading of those Gospels; indeed, to her activity at Cana we trace the Faith with which those Gospels are read. She is part of the substance of the Gospels. Her share in divine revelation is part of her claim to the title, Queen of Apostles; included in that title, and giving it added resonance, is—by virtue of her share in divine inspiration—the fact that she is Queen of Evangelists.

We might now go on at leisure to speak of the particular fragrance which that Queen lends to the reading of the Gospel; we might compare the Gospel to a pleasant field, where she appears delightfully here and there as a lily or as a flowering tree. We might rather say that, so actually obscure is she in this divine landscape where she is queen, she might better be described as a nightingale, singing in some thicketed hollow of it the melody of the sorrows in her sword-pierced heart. Or we might, on the other hand, refer to her as Mother of God's people, to whom the Gospels are a message.

Let it suffice, however, to conclude by saying that to deny that the Mother of the Divine Word is Queen of Evangelists would be to deny that they wrote the story of the enmity between that Queen and the Serpent—to deny that, in writing, they but shared in her crushing of that wicked head.

WILLIAM J. KERRIGAN

Ottumwa Heights College
Ottumwa, Iowa

THE VERNACULAR IN RECENT RITUALS: TEN YEARS' PROGRESS

"Admittedly the adoption of the vernacular in quite a number of functions may prove of great benefit to the faithful."

—Mediator Dei (N. 64, p. 32)

In a purely disciplinary matter, like the language that is to be used in administering her rites, the mind of the Church can be different from age to age. Even at one and the same time the Church can have prudential reasons for applying one regulation in one general area, and quite a different one in another region. This latter situation, I believe, exists at the present time with regard to many parts of the Roman Ritual. On the missions the Holy See is urging their translation into the main vernaculars. On the home front the Holy See is now gradually conditioning men's minds for an ever greater use of the vernacular. Since, in the home countries, the Church is also here dealing with that highly-complicated "national temperament," the progress in conditioning varies not a little from land to land.

The recent issuance by the Bruce Brothers of the last volume (actually Part Two) of the full Latin and English Roman Ritual,[1] as translated and edited by Reverend Philip T. Weller, offers a suitable occasion for a summary survey of this rapidly-changing vernacular status. The same can also serve to suggest the shape of things to come. What Ritual will be current in this country in another ten, or even, five years? What chance would this Weller Ritual, or a similar work, have of being endorsed on episcopal request, by Rome, for optional use in English? There are in America many priests opposed to any vernacular in the Mass; but I have never heard a priest express himself against vernacular in the Ritual: I think a vote on *preference* here would be about 43,000 to none. Priests in this country are ready, and eager, for more vernacular in the Ritual.

[1] *The Roman Ritual in English and Latin with Rubrics and Planechant Notation.* (Milwaukee: Bruce). By Philip T. Weller. Vol. I: *Sacraments and Processions* (1950), 607 pp.; Vol. II: *Christian Burial,* etc. (1951), 500 pp.; Vol. III: *The Blessings* (1947), 498 pp.

The Holy See has never had anything like the same insistence on adhesion to Latin in the Ritual, as it has in the Missal. The Poles and the Slavic Catholics of the Latin Rite, to the best of my knowledge, have had predominantly vernacular rituals from immemorial times, without being reckoned any less Catholic on that account. I think in general it is true to say that the present-day enlarging of the vernacular portion of the local rituals is spreading around the world from Vienna. When the Holy See published (1925) a post-Codicem typical edition of the *Rituale* local books in many places stood in need of fresh revision. As the pontificate of Pius XI progressed an observer might have concluded that each subsequent edition of diocesan (or regional) rituals provided, with Roman approbation, larger and larger room for the vernacular. Thus there was no surprise that the priests of Vienna should have asked Cardinal-Archbishop Piffl to petition Rome for "the widest possible use of the vernacular" in the next recension of the Viennese Ritual. The model was drawn up, under Cardinal Innitzer, and sent to Rome. It was approved, April 10, 1935, and published that same year.[2]

In publishing it Cardinal Innitzer expressed the hope that this ritual help his priests serve God with more devotion, and permit them to provide for the needs of the faithful with better pastoral care. "We warn you of the need of special care in using the vernacular with dignity and skill; that you take pains to pronounce the words loudly and clearly, without haste, so that the prayers themselves be more acceptable to God the Father Almighty, and that the minds of the listeners be raised to heavenly things, and that bystanders be not shocked by carelessness and irreverence of your pronunciation." This is the first book that has come to my notice, where the language direction is governed by the position of the prayer on the printed page: where German and Latin stand side by side, either tongue may be used at will: where the German stands below, the Latin must be used, and the German may be added at pleasure. This 1935 Vienna Ritual has become a model for others since then; that will explain our noting it here, even though it falls prior to the decade here under consideration, 1941-1951.

[2] *Collectio Rituum in Usum Cleri Archdiocesis Viennensis* (Viennae: Typographische Anstalt, 1935), 643 pp.

Our series of events is inaugurated by a direction emanating from the Congregation of Propaganda in 1941. This is not printed in the *Acta Apostolicae Sedis,* and its precise date is not known to this writer. It is thus referred to in a statement issued by the Apostolic Nunciature, Delhi (July 8, 1949):[3]

> Your Excellency may be aware that in 1941 the S. Congregation of Propaganda issued directions about the translation of some parts of the Roman Ritual into the main vernaculars in use in the territories of the Apostolic Delegation.
>
> I was requested to formulate, in consultation with experts in indigenous languages, a programme for the work, to decide which vernaculars should have a translation, to propose a Commission for each language and to submit the whole preliminary plan to the S. Congregation. Consequently I consulted a number of Ordinaries in different linguistic areas. But the replies received were somewhat disconcerting, especially as translations not only into main vernaculars but even in their dialectical varieties were suggested. For that reason and owing also to war circumstances the matter was kept in abeyance.

The war-years brought an explosive debate over things liturgical in Germany, and there and in France a partially unauthorized departure from the Latin of the Mass (the Canon excepted). Pope Pius XII resisted each such derogation of his liturgical authority with earnestness and vigor. With regard to the Mass, the Latin is to be retained at present. With regard to the Ritual, here a change *would* be good, but let it be asked for in orderly fashion by the whole hierarchy of the region. Thus, (Jan. 11, 1943), through the Papal Nuncio at Berlin, the Holy Father expressed deep concern lest individual bishops grant untimely dispensation from the Latin at Mass. The letter added that the Holy See would be happy "to accord certain privileges (for example with reference to the Ritual), which could really have an advantageous consequence for the good of souls, in the instance that the request be presented to the Holy See by the entire German episcopate."[4] We shall see that this broad papal hint has now resulted in Rome-approved Rituals with large vernacular content.

"To promote the use of the mother tongue in public worship,

[3] See below, note 16.

[4] Letter, Papal Nuncio to German Bishops, a French Version is printed in *La Maison Dieu,* 7 (1946), 105-08.

so far as is consonant with the doctrines and tradition of the Church" was the purpose given by the founding members of the English Liturgy Society in England in the fall of 1943.

Christmas Eve 1943 brought Cardinal Bertram, as Dean of the Fulda Bishops' Conference, a message from Rome that the traditional *Deutches Amt* (where customary) was being graciously tolerated *(benignissime tolerari)* with the consent of the Holy Father. An authoritative explanation of this German High Mass, written by Professor Wagner, Secretary of the Fulda Conference Liturgical Commission, reads as follows: "*German High Mass* has in many dioceses been in existence for 200 years. Here the priest sings his part of *Missa Cantata* in Latin and the people answer [the short responses] in Latin; for the rest, instead of the *Kyrie, Gloria, Credo, Sanctus, Agnus* and the Latin Proper (Introit, Gradual, Offertory and Communion) German singing is allowed. Often the Epistle is read aloud in German by a Lector while the priest reads it in Latin. But the Gospel is nearly always sung in Latin."[5] "It is a matter of pastoral opportunity," said Cardinal Bertram at that time with regard to the extension of the German High Mass, "to determine to what extent it is wise to make use of this permission." The Fulda Conference has now (1950) published its regulations for standardizing and promoting this German High Mass.[6]

"The bishops of Uganda have decided," ran a press dispatch (Jan. 21, 1944), "that, except for the actual 'form' of the Sacraments, as much as possible of the Roman Ritual is to be translated into the language of the people." This is an African echo of the Propaganda direction to translate parts of the Ritual into the main vernaculars. The phrase, "as much as possible in the vernacular," echoes the Viennese Ritual, and the initial project in India mentioned above.

The next booklet on my list has hardly a legitimate place in our survey, since it is professedly *The Layman's Ritual*.[7] It is not meant as a manual for the priest performing the rites, but

[5] J. Wagner, "Report From Germany," the *English Liturgist*, 8 (Dec., 1948), p. 12.

[6] Cf. J. Wagner, "Das Deutsche Hochamt," in the Jungmann-Festschrift, *Die Messe in der Glaubensverkündigung* (Freiburg: Herder, 1950).

[7] A. W. Hall, *The Layman's Ritual* (Ottawa, 1944).

merely a bi-lingual "key" for the recipients in the English-speaking parts of Canada. As such, it provides a full English version for all the parts it embodies, even things, like Confirmation, that admit no vernacular at all, and, of course, it is an excellent clerical aid in explaining the rites.

A few months after this layman's manual made its appearance in Canada there was issued the Benziger edition of the *Rituale Romanum*, together with a *Supplementum ad Usum Cleri Americae Septentionalis Foederatae*, this latter under the *imprimatur* of Cardinal Spellman, June 8, 1944. There is no suggestion that this *Supplement* is *obligatory* on American priests, or that other approved Rituals thereby lose standing. For those who do not have a copy at hand it will serve our purpose to say that this 46-page Supplement (to a 600-page book) allots 21 pages to Baptism and the Reception of Converts, 7 to Marriage, 5 to Extreme Unction, 7 to the Agonizing, and 8 to a Golden Wedding. This *Supplement* invites our attention, since it was said (by publisher's house-organ) to be "a full supplement containing all of the vernacular interrogations and exhortations generally used in the United States."[8]

Realism compels one, in the face of this statement, to advert to the fact that *The Priest's New Ritual* compiled by Rev. Paul Griffith, published now by Kenedy, previously by the John Murphy Company, has from start to finish all manner of side-by-side Latin and English without one syllable of restriction as to usage. Even with regard to the baptismal interrogatories there is no such rubric as "first in Latin, then in English" as the *Supplement* stipulates. I recall hearing one veteran pastor sum up the argument of pragmatic sanction of tacit consent in some such words as these: "Practically all priests in the United States assume that *The Priest's New Ritual*, with its *imprimatur* and constant reprinting, is endorsed for use as it stands. All our bishops were priests before being bishops, and so they know the wide-

[8] Cf. the *Catholic Book News* (Feb., 1950), 7. The *Baptismal Ritual*, with Introduction by Bishop Eustace, (New York: Benziger), bears no date, but discloses its age as being prior to that 1944 change in the rubric making the use of saliva optional. Its general language direction, at the first interrogatory, is "first in Latin, then in English (or another language)," (p. 1).

spread clerical assumption that where the English is provided in the Ritual, it can be used, even in place of the Latin." I remember reading in a Belgian book, with regard to Baptism: "Of the Rituals made for England and the United States, and endorsed by *imprimatur,* in the interrogatories with the sponsors, as also at the Creed and the Our Father one has the choice of the vernacular or Latin. The same is true of the *Ingredere,* and the forms at the giving of the white garment and burning candle."[9]

Before passing on I should like to direct clerical attention to what I found most interesting in this *Supplement,* and have seen nowhere else, its Extreme Unction forms. It provides a very good type of exhortation for use before the anointing and a second one for use afterwards. In connection with the anointing one reads (28, 29):

"While the priest is administering this Sacrament to the sick person, one of the attendants may, before each Unction, read one of the following short prayers, corresponding to the organ of sense that is next to be anointed, that it may be repeated by the sick person:

"My eyes have seen vanities, but now let them be shut to the world, and open to Thee alone, my Jesus; and pardon me all the sins I have committed by my seeing.

"My ears have been open to detraction, profaneness, and unprofitable discourses; let me now give ear to Thy word, to Thy commands, and to Thy call; and pardon me, O Jesus, all the sins I have committed by my hearing.

"I have taken delight in the perfumes of this world, which are nothing but corruptions: now let my heart and prayers ascend like incense in Thy sight, and pardon me, O Lord, all the sins I have committed by my sense of smell.

"My tongue has many ways offended, both in speaking and tasting; now let its whole business be to cry for mercy: pardon me, dear Jesus, all the sins I have committed by words, or by an excess in eating and drinking.

"My hands have offended in contributing to many follies injurious to myself and to my neighbor: now let them be lifted up

[9] A. Veys, "L'Usage Permis de la Langue Vulgaire," *La Participation Active des Fidèles au Culte* (Louvain: Mt-César, 1934), 147.

to Heaven in testimony of a penitent heart; and pardon me, O Lord, all the sins I have committed by the ill use of my hands.

"My feet have gone astray in the paths of vanity and sin: now let me walk in the way of Thy commandments; and forgive me, O Lord, all the sins I have committed by my disordered steps."

The proposed *Rituale Germaniae* was meanwhile drawn up by the Liturgical Commission of the Fulda Conference, and sent on to Rome (1945), where it was taken under long advisement. No publicity (as far as I know) attached to the project. In France it was somewhat different. There prelates were stamping out unauthorized vernacular Mass-celebration by promises of vernacular Rituals. Thus Archbishop Feltin (then of Bordeaux, now of Paris), after the 1945 annual meeting of the French Cardinals and Archbishops, gave out a press-dispatch: "It was decided to petition the Holy See for the use of a bi-lingual Ritual in the administration of the Sacraments of Baptism and Extreme Unction, *etc.*" In the following year Cardinal Suhard spoke out even more emphatically in the same strain in a public lecture to priests from all over France.

One might wonder if such statements had been "cleared," as we now put it, at the Vatican before being released. Naturally a good deal of notoriety attached to such declarations in the press. In England the English Liturgy Society spoke up regularly and consistently of its project, then under preparation, of formally petitioning the English bishops to seek vernacular privileges at Rome. The old axiom of the classroom, *"Quidquid recipitur, ad modum recipientis recipitur"* was again illustrated when that same year (1946) Part Three of the Roman Ritual was issued in the Weller translation, *Clergy Review* calmly assumed that "the present book . . . is evidently designed for liturgical use in public rather than for private study or devotion of individuals."[10] But to *The Irish Ecclesiastical Record* it smacked of Protestantism, and would afford the opportunity of introducing, bootleg fashion, the use of the vernacular in imparting the blessings. "We are not convinced that any useful purpose can be served," said its wrathful reviewers, "by giving side by side the Latin formulae a complete English

[10] *Clergy Review*, 28 (July, 1947), p. 64.

translation. . . . The liturgical blessings must be carried out in the language of the Church. It would be pointless then for the celebrant to repeat the blessings in the vernacular. . . . It is important that the general principle be borne in mind that the prayers of the Church are addressed to God and the idea of conducting services primarily for the edification of the faithful smacks of Protestantism."[11]

That was prior to the *Mediator Dei.*

Also prior to it was the *Sick Call Ritual,*[12] the earlier Benziger counterpart of the *Priest's New Ritual:* this handy booklet bears the *imprimatur* of Cardinal Spellman of Feb. 2, 1947. Its editors may have had, as guiding principle of compilation, to admit as little of the vernacular as possible in the parts pertaining to the Sacraments. In the *Supplementum ad Usum Cleri Amer. Septentionalis* there was, as we saw, an optional vernacular "prayer-accompaniment" to the entire anointing: this is not so much as mentioned in *Sick Call Ritual.* In the *Priest's New Ritual* the three long prayers after the anointings are given in the familiar two-column arrangement with no "restraining rubric" as to use. In *Sick Call Ritual* these three prayers are given in Latin only in the body of the rite, which ends with this rubric: "In conclusion depending on the condition of the person, address him in a short and salutary admonition that he may be fortified against the temptations of the devil and may die happily in God." Then, without further direction, these three prayers in English are appended. Vernacularly speaking, so to say, this is thus more rigid than either of its two predecessors.

By this time there was before the Holy Father, in addition to

[11] *Irish Ecclesiastical Record* 69 (October, 1947), pp. 941-42. When this position drew a strong rejoinder to the editor, 70 (Feb. 1948), p. 159, the latter came to the support of the "injudicious" statement, "The point of the so-called 'injudicious' sentence was to voice opposition to the introduction of the use of the vernacular by the minister of the sacramentals" (p. 159).

[12] *The Sick Call Ritual* (New York: Benziger, 1947), pp. 184. *The Sacristy Manual,* containing the portions of the Roman Ritual most frequently used in parish church functions, compiled by Rev. Paul Griffith, came out in a 1947 revised edition (New York: Kenedy), pp. 86. For the purposes of the present survey, it is the *Priest's New Ritual* in large format. At the baptismal interrogatories, without restricting rubric, it prints Latin, English, French, German.

the proposed *Rituale Germaniae,* the French prelates' draft for their bi-lingual Ritual.

When the pope speaks in general messages, his words have to be *so* carefully chosen and weighed: if he speaks too softly, the sluggards do not move; if too sharply, the over-eager run off too far ahead. Then, too, there is such a difference in temperament between different sections of the pope's composite flock: Poles and Austrians, Germans and French, English and Irish, Iberians and Italians, Americans and Australians, how can the Vicar of Christ find phrases that will strike each and all with just the right emphasis, and so the soundest leadership? In the matter of liturgical language the *Mediator Dei* is an excellent instance.

There were some priests (mostly in France) who were defiantly celebrating Mass (in whole or in part) in the vernacular. In the documents of the present pontificate I know of nothing more emphatic than the condemnation of this disobedience. Yet, in the very act of condemning it, the Holy Father goes out of his way to state: "Admittedly the adoption of the vernacular in quite a number of functions may prove of great benefit to the faithful, but to make such concessions is for the Apostolic See alone." He then continues:

> It is true that the Church is a living organism and therefore grows and develops also in her liturgical worship; it is also true that, always saving the integrity of her doctrine, she accommodates herself to the needs and conditions of the times. But deliberately to introduce new liturgical customs, or to revive obsolete rites inconsistent with existing laws and rubrics, is an irresponsible act which We must condemn. And that this is in fact done, Venerable Brethren, and not only in trifling matters but in matters of the greatest importance, We have learned with very deep regret. There are some who use the vernacular in offering the Eucharistic Sacrifice. . . .
>
> The use of the Latin language prevailing in a great part of the Church affords at once an imposing sign of unity and an effective safeguard against the corruption of true doctrine. Admittedly the adoption of the vernacular in quite a number of functions may prove of great benefit to the faithful, but to make such concessions is for the Apostolic See alone. Nothing may be done in this matter without her consent and approval, because, as We have said, the whole arrangement of the sacred liturgy is subject to her authority.[13]

[13] *Christian Worship: Encyclical Letter of Pope Pius XII, Mediator Dei*

Doubtless to show that it was the bi-lingual Ritual here in mind, on the very day that *Mediator* saw the light (Nov. 28), the Sacred Congregation of Rites announced its papally-endorsed approval of *Rituale Parvum ad Usum Diocesium Gallicae Linguae*.[14] This Ritual deals with Baptism, Confirmation, Communion, Extreme Unction, Last Blessing, Burial Rites and Marriage: in an Appendix are some blessings, of women after childbirth, children, sponsalia, *etc.*, then sundry vernacular prayers for funerals, *etc.*, are put under *diocesan* grant as supplementary to the Latin ones. Conservatives hailed the book as radical, while others said of it: "It is a minimum in response to the desires that had been expressed, and in relation to the initiative prematurely taken in some parishes." It was thus pretty carefully balanced to the critical state of France. Doubtless disappointment attached to the sparing use of French at funerals, and that all psalmody had to be Latin.

Even as a minimum, in its provision for the vernacular it goes far beyond anything we have in this country. In the baptismal rite the entire procedure may be in the vernacular except the three exorcism forms (the modern lay ear is not yet conditioned for the language there addressed to Satan), the two forms accompanying the anointing and the *Baptizo te*. This is exactly the provision of the 1935 Vienna Ritual.

In the order of Extreme Unction almost everything is also by option in the vernacular, save the *In nomine Patris* (imposition), and the words of anointing (Vienna arrangement). The three prayers following the anointing are Latin by prescription, but recommended for partial or complete vernacular recitation afterward.

In the Nuptial Mass it is stipulated that the Nuptial Blessing is never read in French by the celebrant, but may be so read by a lector.

No action was taken, meanwhile, on the submitted draft of the *Rituale Germaniae*.

1947. Translated by Canon G. D. Smith (London: CTS, 1949), paragraph 63, pp. 31-32. The Latin sentence runs: In non paucis tamen ritibus vulgati sermonis usurpatio valde utilis apud populum existere potest; nihilominus unius Apostolicae Sedis est id concedere: *AAS* 39, 14 (Dec. 2, 1947), p. 545.

[14] Published as *Rituel Latin-Français* (Tours: Mâme, 1948), pp. 158.

Having thus given the home front an enormous dose of conditioning, Pope Pius turned again to the foreign missions. A statement of the Delhi Apostolic Internunciature (July 8, 1949) quoted in part at the beginning of this paper, reads as follows.

> Recently the Sacred Congregation of Propaganda has again given its attention to the problem [of translating the Ritual into the vernacular] and issued new instructions. While previously the translations were eventually to be sent to Rome for approbation by the Sacred Congregation of Rites, the Holy Father has now ordered that in each Apostolic Delegation or Nunciature, Commissions be appointed for the translation of the Ritual. These Commissions, to be composed of priests who have a profound knowledge of the language concerned, will be empowered to approve and allow the use of the translation *ad decennium* without sending them first to Rome. . . . As previously directed it will be well to use the modern literary language, i.e. that which is used in modern books, avoiding archaic forms and the popularly spoken vernaculars. The prayer books now in use among the faithful and especially the text of the Catechism will offer a good example. The fundamental principle is this: that the language be appropriate and dignified but understood by the people.
>
> The Sacred Congregation further directs that "the formulae, the exorcisms, the unctions, and in the sacramentals all that forms their essence be kept in Latin and the rest translated into the vernaculars." The German translation of the Ritual is mentioned as a model.[15] It is not required that the whole Ritual be translated. Partial translations, viz. of the rites and prayers commonly used, may be approved. . . . For Pakistan, Ceylon, Burma and Malacca similar arrangements will be made. I am sure all will cooperate toward the speedy realization of such an important missionary achievement.[16]

The first fruit of this letter is the *Rituale Parvum ad Usum Diocesium Hindicae Linguae*,[17] promulgated January 17, 1950, for a ten-year period over the joyous signatures of an archbishop, five bishops and three Prefects Apostolic of Northern India. This Hindi-Latin Ritual is closely modelled on the 1935 Vienna book, except that it embodies a good deal more vernacular in most places.

[15] Doubtless the German-Latin Vienna book of 1935 is meant, the *Rituale Germaniae* had not yet been approved: to judge by typographical arrangement, the *Rituel Latin-Français* was also consulted.

[16] Printed in the Hindi-Latin Ritual next mentioned.

[17] Published: Indore; Sat-Prachar Press, 1950, pp. 120.

For Baptism it follows the Vienna arrangement exactly. At Confirmation there is no vernacular before or during imposition of hands, but the concluding prayers are in Hindi. At Communion everything is in vernacular. For Extreme Unction all is vernacular save the actual anointing forms. For the Nuptial Mass no provision is made for vernacular for the Nuptial Blessing. For the rest this Hindi-Latin Ritual secures more vernacular in Catholic public worship than has been the case since Latin ceased to be the Roman's vernacular. "The Holy Father *has now ordered* that in each Apostolic Delegation. . . ." Things move much faster on the mission field. A missionary in India, in sending me this copy, writes: "A similar edition in the other major Indian languages will follow in course of time."

On the home front, meanwhile (1948) the leaven was at work, as the bursting of sundry bubbles kept manifesting. The bishops of England and Wales in their annual meeting were presented the formal petition of the English Liturgy Society, asking that it be forwarded to Rome with their endorsement. Father Gosling's subsequent statement announced: "We are permitted by and with the authority of His Eminence Cardinal Griffin to state that the Bishops of England and Wales at their last Low Week meeting considered the question of English in certain of the rites and ceremonies of the Church. Their Lordships did not come to any definite decision, preferring to await the publication of a new English translation of the Roman Ritual which is being prepared at their request."[18] The Society could take comfort in the thought that its petition had not been refused, and patiently await the impression to be made on the hierarchy by the new translation of the Rituale Romanum, for which the bishops had asked. No more has been heard as yet of this translation.

An American offshoot of the English Liturgy Society, calling

[18] *The English Liturgist*, 8, Dec. 1948, p. 1. Some additional information is contained in a statement recently printed in this country: "We had the authority of the Cardinal, a few years ago, to publish the fact that a new ritual was being prepared with an English version for alternative use in a number of rites. Some of our society had an important part in this work. This version has been completed and sent to the hierarchy. They are now considering the question and will make a decision as to whether they will apply to Rome for permission to authorize an alternative vernacular form of words for certain rites."—*Amen* (May 15, 1951), p. 4.

itself here the Vernacular Society, after lengthy preliminary consideration, was definitely organized at Chicago, July 28, 1948. Its President, Rt. Rev. Joseph P. Morrison (Highland Park), issued the following statement at the Society's headquarters, 506 S. Wabash Ave.:

Statement of Aims

In "*Mediator Dei,*" Pius XII says: "The use of the mother tongue in connection with several of the rites may be of much advantage to the people. But the Apostolic See alone is empowered to grant this permission." This surely means that the matter of the use of the mother tongue in Catholic rites is a proper subject for discussion. In the words of the English Liturgy Society, the subject naturally falls under three headings:

1. The rites of Baptism, Churching, Marriage, Visitation of the sick, Reception of Converts, the administration of the Last Sacraments, and Funerals, together with the Blessings contained in the *Rituale*. We feel that all these rites, as they have a special individual-personal significance, would immeasurably deepen and strengthen the spiritual life of the participants if the latter understood them better and were able to take their part in them easily and naturally. The Blessings, too, now largely neglected, would be much more sought after if the laity were more conversant with their meaning and use.

2. Vespers and Compline, to which may be added the liturgical blessings of candles, ashes and palms, together with an extension of the vernacular prayers and hymns now allowed at the service of Benediction.

3. The Mass. The Mass obviously stands in a category by itself for reasons that we need not enter into here. But even with regard to the Mass it is clear that the mind of the Church is open to suggestions for the better understanding of the liturgy by the faithful, as shown by the movement for the Dialogue Mass.

In the printed form this statement takes in *Amen* (May 15, 1951), the last sentence also includes: ". . . congregational participation in high Masses; the reading of the Epistle and Gospel in English: the increasing use of a lector, or reader; the addition of prayers in English for the conversion of Russia and for peace."

An attractive *Spanish-Latin Ritual With Directions in English*[19] appeared that summer, thanks to the Oblate Father Simon's "express purpose of helping the many priests who are working among

[19] Paterson: Guild Press, 1948, pp. 173.

the Spanish-speaking Catholics all over the country." This booklet may be compared with *The Priest's New Ritual,* in providing the text of a good deal in the vernacular without discussing the precise limitations attaching to its direct use. The stately Marriage Rite in this book is taken from the *Rituale Toletanum.* For most of its blessings this booklet provides only the Latin.

It was in the spring of 1948 that Italy fought so gallantly for its democratic soul in the great electoral campaign. Here it was part of the Communist technique to spread whispers "that there is a division between the upper brackets of the clergy and what these enemies describe as the 'ecclesiastical proletariat.'" Hence the Holy See took satisfaction in observing that the various Italian Clergy Weeks held that Summer gave the lie completely to any such assertion. These Weeks, attended by an estimated 3000 clergy, high and low, discussed, among other things, "how to reactivate the parish as the center of community life, and how to bring the faithful to a greater understanding of the Church's liturgy."[20]

On the first of these problems, this press account states: "Estimates were that in some localities as high as 80 per cent of the people remained outside parish influence."

As touching the second topic, this summary is presented: "To secure a greater participation by the people in the liturgy, it was said, either the people would have to be taught Latin, the language of the liturgy, or the liturgy would have to be put into the vernacular. The majority of the priests seem to oppose a change to the vernacular, *Osservatore* says, even to the extent that is now being done in France, where Baptism, for instance, is administered partially in French."

While the Holy Father was glad to see such union and devotedness amongst the Italian clergy, when he read these reports he had fresh proof that considerable conditioning still remained to be done before an order could be given in Italy to translate the Ritual into the vernacular.

It was Belgium's turn next. "The bilingual Diocese of Liège has secured permission from the Pope to use the French and Flemish vernacular in the administration of three Sacraments—

[20]NCWC despatch, Dec. 10: quoted from *The Pilot* (Dec. 18, 1948).

Baptism, Extreme Unction and Matrimony. A text is being prepared in French for the Province of Liège, and in Flemish for the Province of Limberg."[21] I have not seen these two Rituals, and can add no details.

One of the greatest churchmen of our century, Emmanuel Suhard, gave us that spring his last grand pastoral, *Priests Among Men*. Its section on the Ritual deserves our grateful perusal yet again:

Minister of the Ritual

When the bishop exhorts the new priest to bless, *sacerdotem oportet benedicere*, he refers to a function repeatedly mentioned in the Old and New Testaments. This blessing, that is, those words and gestures, which implore God's favor on someone or something, is reserved, from the institution of the priesthood, exclusively to the priests of the Old and then of the New Covenant.

The reason is given in the Pontifical: only their consecrated hands can give a blessing.

The Church has defended this power against two sects of adversaries: against those, who, with Pelagius, claim that nature is essentially good and therefore does not need to be blessed, and, conversely, against the negations of the Reformation which claim that nature is essentially corrupt, not fit for consecration.

What the Church teaches must be held to more than ever today when it is of great value and importance.

Craftsman of the Universal Rehabilitation

And that is why the Ritual, that is, the official compilation of sacramental rites and benediction, takes on such significance. The priest has a power over and a duty with regard to temporal things because he alone is "the man of the Ritual." He has to place them under the control of the Holy Ghost who makes the earth fruitful.

In the Church his is the task of reconciling all created things with God; not overnight or without a struggle, but progressively, starting with the smallest things. One has only to open that wonderful book, the Ritual, to see that this is so. Nowhere else does the Church manifest more clearly her maternal love and concern for the passing companions of our earthly journey. The liturgy neglects nothing. It blesses houses, bread, eggs, fruits. It thinks of fountains, ships, stables, fields, sick animals. It does not forget bees, wax, tools. It sanctifies water, light,

[21] *The Register* (April 15, 1949).

fire, incense. There is nothing it does not encounter with sympathy, even tenderness. It is surprised at none of the most recent discoveries: machines, railways, automobiles, airplanes, telegraph, seismograph and soon television. It encompasses everything, it admits everything for man's good use, and as related to his eternal destiny for which, as stressing in the liturgy, those mysterious elements serve as symbols.

The Open Book

Like the Church the priest will disown nothing in the temporal order. He who is called the man who rejects the world, which he does in a certain way, is also the man who accepts and welcomes it. He is accused of withdrawing, and yet he is the *minister of universal integration.* Thanks to him "everything which God hath created . . . is good and nothing need be rejected if it is brought under the action of grace for it is sanctified by the word of God and by prayer." How can he be accused of being archaic when he continuously saves progress by putting it in context and keeping it within bounds? Is it not he who makes human enterprises valuable by giving them meaning?

One of the most impressive features of the Ritual is that it is an unfinished book: an open book waiting for additional pages as when discoveries of the mind, hand, tools and released energy will add new things to those which the hands of the priest are already blessing. Meanwhile, in order to be sure that nothing on earth or in the depths of the waters escapes her solicitude, the Church as a loving evidence of her great magnanimity and of her complete trust in the grace of Christ the King has composed this blessing, the benediction *ad omnia:* "O God, by whose word all things are made holy, pour out thy blessing on these creatures . . . through Christ our Lord."[22]

When a publisher has a book on his shelves, he is very anxious to sell: book ads are a special lure the world around. When it was decided early last year to boom the 1945 *Rituale Romanum* with that *Supplementum ad Usum Cleri Amer. Sept. Foed.*, the ad-writer really rose to his subject. His peroration took this form:

In this country the Church has always possessed a marvelous and vigorous unity in its rites and customs. Local European customs, particularly European rituals, changes in the ritual by individuals have all been suppressed by the determination of the early bishops that the Roman Ritual be followed exactly and exclusively. This unity has been enhanced by the recent American editions of the liturgical books. The Roman Ritual is easily available to all. Our Holy Father, Pius XII,

[22] *Priests Among Men* (Apr. 14, 1949), quoted in English translation (without footnotes) from *Integrity*, 4, 6 (Mar.-Apr., 1950), pp. 63, 64.

pleads for liturgical unity and complete submission to the Holy See in all liturgical rites. The part that remains to the American priest is to inspire both the seminarian and the parishioner with a deep veneration and esteem for the rites and ceremonies of our Holy Mother, the Catholic Church. There is no doubt, then, that the story of the second hundred years of the Roman Ritual in this country will have in it as much of reference and fruitful devotion as that of the first hundred years.

I do not know if that sales talk came under the eyes of the Holy Father. I could imagine some rather sad reflections at such over-simplification, and such ultra-Roman rigorism, penned, not by a clerk in an office, but by a priest writing where he could have access to full sources of current information. Is not such pleading almost irrresponsible; such devotion, not unconscious disloyalty? Did the cleric writing such exaggerated rhetoric know that Benziger Brothers had already prepared, to compete with the *Priest's New Ritual*, its current little *Priest's Ritual?*[23] If the *Rituale Romanum* was to be here used so exactly and exclusively, whence did the editors derive all the materials in this *Priest's Ritual?* Its vernacular provisions are more generous than in previous books.

The *Collectio Rituum ad Instar Appendicis Ritualis Romani Pro Omnibus Germaniae Diocesibus: I*[24] was endorsed March 21, 1950, and came on the market some months later. For Baptism it follows what we have learned to look for, the Vienna scheme of 1935, with everything in the vernacular save exorcisms, anointing and *Baptizo te.* For Confirmation it makes no vernacular provision, falling short here of the Hindi-Latin Ritual. For Viaticum and other Communion prayers everything is optionally vernacular, including a beautiful old rite, if another Particle remains, that *O Sacrum convivium* and appended prayers be said in the vernacular by priest and bystanders. Rites of Extreme Unction are here also enriched with two beautiful Gospel readings: this whole rite is vernacular, save for *In Nomine Patris* and the anointing forms.

In the Marriage Rite we notice everything optionally vernacular, even the blessings. Instead of the (undogmatic) *coniungo vos,* we find this improvement for Latin or vernacular recitation: *"Ego auctoritate Ecclesiae matrimonium per vos contractum confirmo et benedico: In nomine ✠ Patris et Filii et Spiritus Sancti. R.*

[23] New York: Benziger, 1949, pp. 352.
[24] Regensburg: Pustet, 1950, 176 pp.

Amen." At the directions for the Nuptial Blessing Within the Mass the book reprints the form from the Missal, and its concluding rubric about admonishing the couple: then, unobtrusively it subjoins: "This admonition may at will be given in this prayer-form." The prayers here are German. Here the beachhead of the vernacular in the Missal.

Particularly rich and splendid are the "greater" and "lesser" burial rites, and either in the body of the book, or its appendix, are antiphons, psalms, hymns and collects in Latin or in German.

The significant "Part One" attaching to the title of this German-Latin Ritual indicates that another part or parts are in preparation. Presumably it will contain additional blessings, processions, etc. One might imagine that Holy Week and other special occasions will not be passed over.

Hard on the appearance of the German-Latin Ritual we saw in this country the publication of Volume One, *The Sacraments and Processions* of the Weller Ritual. But there is this astronomical difference, the German-Latin book bears the papal endorsement, and is for direct altar use, the Weller book is but a private undertaking.

Is it also by way of preparing clerical minds for fresh thinking on this question of the language of the liturgy, that a professor at the Gregorian University published a special monograph last September, *Liturgie et Langue Vulgaire*?[25]

"We can but desperately hope," wrote a Dutch Jesuit recently, "that such a Ritual as this will also come into existence for the Netherlands."[26]

A second papal installment of the vernacular in the Missal is provided for in that experimental restoration of the Easter Vigil, 1951. Here something entirely new is worked out, the renovation of the baptismal promises, and in the rite provided for this is the note that where any country, in an approved Ritual, may use

[25] H. A. P. Schmidt, *Liturgie et Langue Vulgaire: Analecta Gregoriana, LIII, Series Facultatis Theologicae, Sectio A, 23* (Romae: Univ. Greg., 1950), pp. 212. The May 1951 issue of *La Vie Spirituelle* carries the announcement of the forthcoming book by the tireless Dominican Father Chéry, *Le Français Langue Liturgique?* (Paris: Cerf, 1951), pp. 176.

[26] *Katholiek Archief*, 6, (16, 17, Apr. 20, 27, 1951), c. 310.

the vernacular in baptismal questions and answers, this part of the ceremony may be done in the vernacular.

CONCLUSION

This survey was undertaken to put the now completed Weller translation into its true light, in current Catholic life, here and abroad. How soon will it be before this enriched Catholic living of the Ritual rites largely in the vernacular will be made available for the Catholics of the United States? Can our bishops also guide us whither these other hierarchies have led their people? What chance would this Weller Ritual have of being endorsed at Rome, or a book like it, for a regulated use in English? Could this book, for instance, be easily adjusted for presentation at Rome?

In all these recent Rituals that have received papal endorsement, at the request of the bishops of the country, what may not be said in the vernacular does not appear in the book. The exorcisms, anointing, and sacramental forms are kept in Latin, and translation of such parts is not included in the bi-lingual ritual. Should a Commission of the hierarchy wish to adopt the Weller Ritual to that regulation, it would be simply a matter of deleting a few passages here and there, and of recasting the page arrangement.

Is this Weller Ritual worthy of consideration, to form the basis of a possible work to be submitted to Rome from the United States? Reviewers and scholars have, in general praised the high quality of his rendering, while pointing out occasional flaws. I feel sure Father Weller would be the first person to oppose submitting his work as it stands, without a final polishing and consultative collaboration. But I also feel sure Father Weller would be as competent a person as the bishops could get, to consult with them, on helping to release that energy of grace and blessing inherent in these rites, but locked up now in the atomic structure of medieval Latin.

GERALD ELLARD, S.J.

St. Mary's College
St. Mary's, Kansas

NEWSPAPER ADVERTISING AND CORRESPONDENCE COURSES

In the December, 1947, issue of *The American Ecclesiastical Review* appeared an article entitled "Catholic Truth in the Newspapers." It was written by the present author. The purpose of that article was to point up the advisability of buying space in the advertising columns of the secular newspapers as a means of promoting the study of the Catholic Religion for that large body of the American population who visit no Catholic Church or Rectory, subscribe to no Catholic publications, are in effect totally ignorant of the truth about the Catholic Church, but who in many cases would be willing to examine the teachings of the Church if those teachings were presented in a manner convenient for them so that they could study the doctrines of the Church at their leisure. How could this be done through the newspapers and thereby assist a number of people to Catholic Truth? It could be done by inviting non-Catholics through the advertising columns of the secular newspaper to study the Catholic Religion in its entirety. How? Well, by advertising a Home Study Correspondence Course in the Catholic Religion and offering the Course free to non-Catholics. That is one way that it could be done and this method was tried! A person might wonder if any permanent good could result from an advertised Home Study Course? Could any fairly tangible results be traced from all the expenses and trouble involved? Or were the results too negligible and intangible to warrant giving the matter a second thought? This paper is an attempt to answer from the record those fair questions.

GROWTH OF HOME STUDY CORRESPONDENCE COURSES

The Home Study Correspondence Course idea developed from the Trailer Chapels. The Paulists in 1938 discovered that the weakness of the Trailer Chapels was the difficulty of following up those who showed an initial interest in the Catholic Religion. As the Trailer moved from town to town, or village to village, many whose initial interest was aroused were seen to fall by the wayside for want of an effective Catholic follow-up method. At the same time Father L. J. Fallon, C.M. of St. Louis was using a beach-wagon in doing the same type of work. He noticed the identical

weakness in the Trailer system and attempted to remedy it by devising True and False Questions based on the book *Father Smith Instructs Jackson* by Bishop John F. Noll, D.D. and leaving this book and set of questions with non-Catholics whose interest in the Catholic Religion had been awakened and keeping in contact with these people by having them send in the completed tests through the mail. Thus started the Catholic Correspondence Course in its present form. During the War the Correspondence Course was made use of extensively by Chaplains and Seminarians to instruct soldiers and sailors who were moving about without a permanent base. After the War the Paulist Fathers in Lubbock, Texas, in an experiment to see if people who obviously were not crowding the Rectory for instructions would study the Catholic Religion in the quiet and privacy of their own homes if the opportunity were presented to them, decided to bring the unique advantages of the Correspondence Home Study Course to the attention of their non-Catholic neighbors by advertising the Course in the local secular newspaper. On a cold morning in January 1946 as the good citizens of Lubbock were sitting over their coffee cups and reading the Sunday paper many of their friendly and quizzical eyes could have fallen on a "different" advertisement, three columns wide and ten inches deep, with a large cross at the top on each side, and with the content of the advertisement offering in plain language a Course of Instructions in the Catholic Religion to be studied at home. The ad they saw over their coffee cups was an experiment and it was headed and worded like this:

Free Correspondence Course
in the
Catholic Religion

Memorandum:

Almost half of the people living in the United States are affiliated with no Church or Religious Society. That is a sad and cold Government statistic. Yet knowledge about Jesus Christ and His teachings was never more important to you and yours than in this Atomic Age of spiritual sloth and spiritual poverty. Enrich yourself spiritually with the glorious and immortal teachings of the God-man Jesus Christ as those teachings have come through the centuries straight as an arrow to you. Sit back and relax and study the teachings of the Saviour in the quiet and privacy of your home. How? By enrolling today in the free

Correspondence Course on the Catholic Religion. No obligation of any kind. The purpose is simply to spread further and wider a fuller understanding of the tenderness and sweetness and incomparable love of God's great plan for the salvation of mankind. Your only expense in this interesting and God-given Course is the three cent stamp on your original letter. Write today! Fill in the boxed section at the bottom of this ad, giving your name, address or box number and the Correspondence Course will be mailed to you immediately.

FIRST RESULTS

The immediate response to this advertisement was gratifying. The first week after the ad appeared nineteen non-Catholics sent in for the Course. The second week approximately the same number answered the ad and asked for the Course. But as time went on it became apparent that while people were sending for the Free Course in splendid numbers, they were not answering the tests to any appreciable extent or sending them in. Something had to be done to counteract this fundamental weakness for if the people did not send in tests after receiving the Course book and questions, the ads could as well be discontinued and books mailed out to people according to their telephone listings thus saving the cost of the ads. It was being learned through experience that it was discouraging to advertise the Course if there were no definite results, and if some percentage of the tests were not returned. The offer of an attractive framed picture of the Last Supper as a diploma for the successful completion of the Course and the sending out of follow-up letters resulted in a sudden and substantial return of tests to the Parish Information Center at Lubbock. Both means were needed to bring in the tests and assure the Fathers that their correspondents were studying the Catholic Religion. The technique used and the results obtained in Lubbock over a period in 1946 and 1947 are described more fully in the article mentioned above.

ADVERTISING THE COURSE IN THE "HUB"

In April 1948, the same Correspondence System used at Lubbock was inaugurated at the Catholic Information Center, conducted by the Paulists in down-town Boston. Here was a marked difference not only in the size of the cities, but also in the religious background of the majority of the people. Lubbock is less than one

percent American Catholic and the attempt is made there to plant the seeds of Faith in a definitely Protestant and non-Catholic milieu. Boston and its environs, on the other hand, boast one of the largest and strongest and most vigorous Catholic populations in the country. But Boston is not all Catholic by any means. Herbert A. Kenny, reporter for the Boston *Post,* pointed out some of the Boston religious competition in an article entitled "Paulists on Park Street" which was published in *Sign* in September 1948. Mr. Kenny wrote:

> Several doors away from the Paulists is the world headquarters of the Universalist Church and even closer the world headquarters for the Unitarian Church. Around the corner is what amounts to the world headquarters of the Congregational Church, the American Board of Commissioners for Foreign Missions. On the other side of Beacon Hill, the Anglican Cowley Fathers have their Monastery and are frequently seen on Park Street with their broad hats and black soutanes. Lest anyone still think that the Paulists have chosen a Catholic Center to convert, let them also know that Boston is the world headquarters for the Christian Science Church, whose reading rooms dot the city, that the Methodists publish their *Zion's Herald* and also have the largest Methodist College in the world here (with more than seven thousand Catholic students) that Jehovah Witnesses sell the *Watchtower* on every tenth street corner, that the Boston *Post,* New England's largest daily paper, carries each Saturday on the religious page thirteen advertisements from Spiritualist Seance Centers and Temples, and that from the steps of the Paulist Center, the Rev. John Carvlin, C.S.P. Director of the Center, could hurl his breviary through a reading room of the "I Am." Evidently there was a rich field for the Correspondence Course for non-Catholics even in Boston.

When advertising the Correspondence Course was about to begin in Boston, the Editor of the *Pilot,* the Catholic Diocesan weekly, ran a lead editorial entitled "Faith for a Three Cent Stamp," and noted that:

> The Paulist Fathers on Park Street, who have already in their short time among us abundantly proved their worth as friends of prospective converts, are now about to offer a Correspondence Course on the truths of Faith. . . . The "Correspondence Course" carries the anonymity motif a step further. An inquirer, without forming any possible entangling alliances, merely need send his name and address. He then receives through the mail a lesson in Religion. This he can read or

throw in the wastebasket. If interested, he will receive more. If not, no "harm" is done. The Fathers who staff this project are in for a lot of work. They are, in the language of the times, "asking for it." That they may get it, and aplenty, is our fondest prayer.

Shortly after this encouraging editorial advertisements began to appear in the secular newspapers. The first two papers brought a total of 500 inquiries from persons wanting to take the Course. The third advertisement brought nearly 500 more. Over the two year period thirty ads were inserted in the secular newspapers and 6,276 people answered the ads and sent for the Course. To each inquirer who clipped and sent in the coupon from the advertisements, the Paulist Center sent a paper bound book within which were enclosed the tests, a letter of explanation, and a stamped addressed envelope for the return of the tests. The books sent out were the *Paulist Correspondent Course* based on the book *I Believe* by Fr. Wilfred G. Hurley, C.S.P., and *Father Smith Instructs Jackson*. Eventually both courses were used: when the correspondent living a distance from the Center had completed the *Paulist Correspondence Course,* he was sent, at the Center's suggestion and at his own request, the other book *Father Smith Instructs Jackson* for a follow-up. Sending out both courses was found to be the best procedure for those who lived some distance from the Boston Center.

RESULTS FROM BOSTON ADVERTISEMENTS

Of the 6,276 people who sent in to the Information Center for the Course, 1,505 complied fully with the requirements by sending in tests. However, that leaves 4,771 people who did not send in tests and the question as to what happened to them might well be asked. In answering this question the Catholic problem must be faced. Many Catholics, sometimes intrigued by curiosity, occasionally feeling that they needed a brush-up on their Religion, more frequently wanting to get the book for a non-Catholic friend, sent in for the Course. The books were sent to them at their request even though their names looked as Catholic as James J. Flaherty or F. X. Martinelli, because it was learned that names no longer are a certain index of practical Catholic Faith. The Catholics received the Course, then it is hoped put an extra quarter in the Parish collection the next Sunday to ease their con-

sciences but the Center never heard from the majority of them again. The possibility of Catholic people sending for the Course in a large city like Boston was a financial hazard that had to be accepted by the Center and its sponsors, but the extra burden was made more bearable by the realization that some of those Catholics who received the Course were probably helped in becoming more faithful and zealous parishioners. Let it be supposed that 1,000 Catholic people, intrigued by various reasons, or misunderstanding the purpose of the Course, sent for the Book. That would leave 3,771 non-Catholics still unreported. What happened to them? There are innumerable possibilities. Some of the 3,771 may have read the complete book on Catholic teachings, then might have gone to a Priest in their vicinity for further personal instruction and the Center never heard what happened to them. Still other non-Catholics may have had some particular difficulty removed through reading the Course book and may be candidates for personal instruction at some future time. Then there is always the possibility that the book fell into the hands of a few sincere but antagonistic anti-Catholic people and that prejudice and misinformation were thereby lessened. But while it is interesting to indulge in speculation and wishful thinking about the number who did not send in tests, the facts are that it is not known definitely what happened to them. This paper is not primarily concerned with speculation and hopes on that interesting subject but rather with facts, with definite recorded results on hand from the Correspondence Course, no matter what they may be. Never was the statement more appropriate that "A bird in the hand is worth two in the bush."

So the Paulist Center concentrated its attention particularly on those who sent in tests. They were studying the Catholic Religion. Of those who sent in tests it is gratifying to report that the majority have already completed the entire Course. Of the 1,505 who responded with tests or quizzes during the past two years, 778 completed the six tests and received their diplomas, 57 are working on the sixth test, 106 are working on the fifth test, 94 are working on the fourth test, 192 are working on the third test, and 279 are working on test two.

By far the larger percentage of the persons who returned tests to the Center for correction lived in the area of the Boston Archdiocese but a more thorough examination of the record shows that

people from nearby Dioceses also sent in a substantial number of tests, as Fall River, with 38 correspondents, Worcester with 40, Springfield with 45, Providence with 48, Portland with 54, and Manchester with 71, testify, making a generous total of 296 correspondents who sent in tests to the Boston Center from the geographical areas of neighboring Dioceses. The most encouraging aspect of the Correspondence Course, however, was not that such a large number of Boston and New England people sent in tests and thereby formed a large Correspondence School, but the even better news that after completing the tests such a large percentage of the graduates immediately came for further instruction at the Center, if they lived in the Metropolitan District, or if they lived an inconvenient distance from the Center elected to go to their local Priest for further personal instruction with a view to conversion.

The record shows that of the Correspondents in Boston and its immediate vicinity who completed all of the tests, 97 of them took further personal instructions at the Center and were received into the Church at the Paulist Chapel on Park Street. Nine more graduates who recently completed the Course are now under personal instructions at the Center with the intention of entering the Church when their personal instructions are completed. Considering the correspondents who lived some distance from Boston and could not conveniently come into the Center personally, their letters in the file reveal that 142 who started with the Correspondence Course either already had been received into the Church when the letters were received or were under personal instruction of a Priest in their locality. What seems like an unusual statement; namely, that 248 people have been placed under the personal instruction of a Priest or received into the Church as one of the results of the Advertised Correspondence Course in Boston during the past two years is backed up by the records.

It is hoped that these over-all figures give an adequate and satisfactory answer to the hypothetical questions asked earlier in this article as to whether the definite results of this program were too hit and miss, or too negligible and intangible for all the expense and trouble involved!

PEOPLE WRITE

One of the interesting features of the Correspondence Course

in Boston was the large number of personal letters received, as over 1,200 letters from correspondents were filed at the Center during the two-year period under analysis. This number does not include the hundreds of short notes that were written in the blank space on the quiz sheets. The importance of these personal letters was that they revealed in a general way the trend of non-Catholic thought and the effect the Course was having upon the correspondent. For convenience these letters were divided into four categories with the number of letters in each category as follows:

(1) 832 General Letters
(2) 140 Letters of Special interest
(3) 142 Letters from persons under instruction of a Priest or already received into the Church
(4) 107 Crank letters under the heading of "Misinformed"

A sample of letters from files two and three would be of interest to the reader. The following letter is from file 2 (letters of special interest).

Dear Sir: A little while ago I sent for your book entitled *I Believe*. That little book has answered questions that have been troubling me for years. To begin with, I am engaged to a Catholic fellow and we plan to be married soon. When he first asked me to give up my religion and become a Catholic I rebelled. Like a lot of people I know I had been told a lot of things about the Catholic Church that since have found not to be true. I went to my Church, Baptist, very little because I was filled with doubts and questions which were never explained. I did not believe fully in the Bible, certain things in it seemed far fetched. I believed in God because I knew that something far higher than man had created the universe, but that was as far as my belief went. One night my fiance asked me why I did not want to become a Catholic. I gave him some reasons and with every one I had he explained why that was so. He also answered some of the questions which I asked. That set me thinking, there really must be more to the Religion than I had seen. I sent to the Knights of Columbus and they supplied me with leaflets and information. Then I sent for your book. It has convinced me completely that I should become a member of the Catholic Church. Would you be so kind as to tell me where I could go to obtain the teachings I wish, Thank you.

The reading of letters from file three prove the most interesting because they show the benefits in conversion derived by the correspondents from the Course:

Reverend and Dear Father: It makes me very happy to be able to tell you, that since sending in my last lesson I have taken instructions and received the Sacrament of Baptism in the Catholic Faith. I have enjoyed your Home Study Course and found it most helpful. Very sincerely.

Another one from the same file:

Dear Father: As you know I finished the second course of study. And, as you suggested, I went and had a talk with one of the Priests here. With the help of the Monsignor here in St. John's I continued my study. Two weeks ago I was baptized and made my First Communion on the following day. I am very happy that I saw the notice to take the Course, and I know my life will be far happier from now on. Sincerely.

A general analysis of all except the crank letters indicates that the correspondents have a high regard in courtesy and respect for the Clergy and for the Church, that they are impressed favorably by what they learn from the Course, that they are anxious to learn more and strive hard, especially after getting a 98 or a 99, for a perfect paper. Most of the letters further reveal that while the system of Catholic Theology is entirely new to the writers, they do not argue with the conclusions of the textbook, refraining from argument not only for reasons of courtesy, but principally because they have few definite religious convictions of their own which would bring about a comparison. The self-assertiveness of private religious opinion and interpretation is happily missing from most of the missives. If the letters are a reliable reflection, they indicate that people without the certitude of Catholic Faith, if they give thought to the matter at all, are in a constant state of flux and uncertainty about religion. So many of the letters in detailing the person's religious background state that he was a "shopper," that he went from one religion to another, that he was baptized for instance in the Congregational sect, then went to the Baptists, followed by a tour of attendance with the Methodists, then the Spiritualists, and also visited the Catholic Church a few times. Their grandfathers doubtless would be amazed at the shallowness of the roots of their descendants' religious beliefs and would be shocked that the old idea of fixed denominational loyalty has passed so quickly from the American scene, that changing from one sect to another is now taken for granted and is regarded as perfectly normal behavior. But while changing from one Protestant sect to

another is considered perfectly good form causing scarcely the raising of an eyebrow, the conversion from Protestantism, or Agnosticism, or modern Paganism to Catholicism still raises peculiar problems that are difficult for the correspondents as for others to surmount. Turning to the crank or "misinformed" letters, they revealed the sad information that there still remains a lot of religious ignorance and bias among the few even in the vicinity of Catholic, cultured, and education-minded Boston.

HOW THE CONTACT WAS MADE

It was the rule from the beginning for the Priest not to make any personal calls on students unless they requested it. It was felt that the people had sent for the Course to study it at home, that they were under no obligations, and that their privacy should be respected. However, on the principle that everyone likes to receive a letter, entrance to their homes was kept open by a series of friendly follow-up letters if after a reasonable time they had not sent in any tests. Thousands of these follow-up letters were sent out. On these letters, as well as on the books, there was no indication for prying neighbors that the mail was from the Catholic Information Center. The follow-up letters delivered the message and proved as effective perhaps as would a personal visit without the possible trouble involved, for after every group of follow-up letters was dispatched an appreciable increase in the return of the tests resulted. Some might wonder how the meeting between Priest and Correspondent Student was effected since it was the rule for the Priest not to call on the Correspondent unless invited. The answer is easy. If the Correspondent lived in the Boston area at the time of completion of the Course, he was invited by letter to visit one of the Priests at the Center and in the great majority of cases he complied, if for no other reason to receive the diploma for which he had worked, but generally his purpose in coming was much more serious and the picture-diploma was only the occasion of his visit. If the Correspondent lived some distance from Boston, he was invited by letter to continue his study of the Catholic Religion with a follow-up Course that the Center volunteered to send him, and on the completion of the follow-up Course, he was urged to see his local Priest and that many of them after completing the follow-up Course did see their local Priest is evidenced by the letters that they happily sent in announcing the fact.

EXPENSES OF THE COURSE

While everyone recognizes that the cost should not even be considered in any worthwhile missionary project, such is the value of a human soul, nevertheless the hard realities of man's earthly life force the problem to the fore. The over-all cost of the Correspondence Course in Boston was surprisingly reasonable considering the number of advertisements, the thousands of books sent out, large amounts of stationery, follow-up letters, stamps, picture-diplomas and other incidentals that count up. For two years of the advertised Course, the cost was $9,656.63 or less than $5,000 a year. It is interesting to take this sum and see how much it cost to produce various results. For instance, since 6,276 Courses were sent out, the over-all cost in order to obtain a request for the Course or to send out each book came to $1.53 per person. Since 1,505 people sent in at least one test and proved that they were studying seriously the Catholic Religion the cost was $6.41 for each serious student. Since 248 people were received into the Church or put under the personal instruction of a Priest the cost of bringing about this happy effect through the Correspondence Course in Boston came to a little less than $40 dollars per person. The money for the Correspondence Course was not drained from the Chapel fund, but was raised through the hard and generous efforts of members of the Paulist League of Boston. One of the reasons why the cost of conducting the Course was reasonable is traced back to the fact that nothing was spent for labor. Sometimes as many as 35 and 40 helpers—teachers, typists, clerks and office workers—would come to the Center and volunteer three and four hours a week of their spare time in correcting tests, sending out books, addressing follow-up letters and doing whatever was necessary to keep the Course going. Another help in keeping down costs was the appreciated special rate for religious advertising which is the standard procedure of the Boston newspapers. Even considering this and other substantial savings some may still think the cost is high. But if they still figure the cost of this method of education is high let them compare it with the operating expenses of a Parochial School. The cost of educating 1,500 students in a Parochial School is colossal, as any Pastor so burdened can testify, and this fact brings out very well the reasonableness of educating 1,505 people in the Catholic Religion through the Correspondence Home Study Course.

CONCLUSION

Judging from the results in Lubbock and from the still larger results in Boston it is fair to state that the advertised Home Study Course has proven itself where tried, as perhaps the chief means today of recruiting non-Catholics to study the Catholic Religion and as one of the main sources for converts. Every Priest in calling on his own experience in analyzing the problem of conversion on the natural side can see that there are only a few avenues of approach to the Church for the average non-Catholic, that most conversions follow fairly regular patterns and fall under three or four general headings. One of the chief advantages of the Advertised Correspondence Course is that it adds a new avenue of approach and a much easier means than usual of access to the teachings of the Church for many people in every locality whose interest could easily be awakened in the Church and who are potential converts but who are too timid or embarrassed to approach a Priest directly even if accompanied by a Catholic friend. Because it makes possible such an easy at home access to the teachings of the Church the Advertised Correspondence Course opens up a wonderful opportunity for increased convert work and provides a valuable spiritual asset for the Parish that happens to be equipped and located to handle the task.

That some feel that the Advertised Correspondence Course is eminently worthwhile and would work with varying success wherever tried is evidenced by an observant friend of the Paulist Fathers who in concluding the above-mentioned *Sign* magazine article on the Correspondence Course at the Boston Center ventured a prophecy and wrote that

> The Paulist Fathers are restrained in their predictions but their volunteers, many converts among them, believe the Park Street Center has launched one of the great movements of our time (*Sign*—September 1948).

It is hoped that the figures here presented representing the results of 30 advertisements stretched over a two-year period will be cheerful enough to encourage other Centers and Parishes which undoubtedly have been on the verge of attempting this newspaper apostolate, to take the plunge and see what happens!

MAURICE FITZGERALD, C.S.P.

SAINT EPIPHANIUS AND THE ASSUMPTION

Is there patristic evidence, earlier than the oldest apocryphal legend of Mary's Assumption, that the authentic tradition of Catholic faith already contained in germ the elements of such a doctrine? It is the purpose of the following pages to bring together relevant texts of the *Panarion* of St. Epiphanius, and to consider their bearing on the question proposed. A word is first to be said about the apocrypha, and something about Epiphanius.

THE APOCRYPHA

We are familiar with the general character of the apocrypha of the New Testament.[1] They are fictitious histories of spurious authorship designed to supply the silences of the canonical Scriptures. They met with ecclesiastical rebuff, but with popular favor; and their influence infiltrated even the sermons and writings of some orthodox authors. This is well known as regards the apocrypha of Mary's Assumption. St. Gregory of Tours (538-549) is the earliest of the Fathers of the Church to express his belief in this mystery of faith; and his account of the event on earth is legendary.[2]

What was the date of these earliest apocrypha of the Assumption? We have them in Syriac, Greek, Latin and Coptic.[3] The literary and historical questions connected with their origins are highly complex, and have not been fully disentangled.[4] Manuscripts bearing fragments of a Syriac form of the legend, published in the nineteenth century,[5] are ascribed to the second half of the fifth century, or the early sixth. Martin Jugie, who accepts this

[1] They are most conveniently available in M. R. James, *The Apocryphal New Testament*, Oxford, 1924. The translator's preface (xi-xxvii) is a valuable introduction to this literature.

[2] M. Jugie, *La mort et l'assomption de la Sainte Vierge* = Studi e Testi 114, Città del Vaticano, 1944, 109.

[3] All of these are represented in James, *op. cit.*, 194-227.

[4] See Dom Bernard Capelle's "Vestiges grecs et latins d'un antique 'Transitus' de la Vierge," *Mélanges Paul Peeters I* = *Analecta Bollandiana* LXVII, Brussels, 1949, 21-48.

[5] W. Wright, *Contributions to the Apocryphal Literature of the New Testament*, London, 1865. This has not been in my hands.

dating, makes the following statement about this apocryphal work: "It is the oldest affirmation we have of the resurrection of the Blessed Virgin."[6] In Jugie's opinion, Gregory of Tours may be indebted to this Syriac source, through a Latin translation, for his account.[7]

Opinions about the pre-documentary history of these legends are necessarily speculative,[8] and all the more subject to reserve because the extant materials have not been fully investigated.[9] For our study of the *Panarion*, the situation is clear. St. Epiphanius, a referee in matters of orthodoxy, with his wide connections, and a deep interest in the end of Mary's life on earth, shows not the slightest acquaintance with our apocryphal stories of the Assumption; nor does he, on this matter, assert any positive tradition whatever. Distinct importance attaches, then, to the testimony of this fourth century author, who is earlier than any apocrypha of the Assumption we know, and who knows of none earlier than ours.

ST. EPIPHANIUS

St. Epiphanius, bishop of Salamis, was born early in the fourth century, and died in the first years of the fifth (315-403).[10] His lifetime overlaps that of St. Athanasius, on the one hand, and that of St. John Chrysostom, on the other. St. Jerome, his younger contemporary, who shared his severe views about Origen, held St. Epiphanius in high esteem, both for his sanctity and for his learning.[11]

Born in Judea, of Christian parents, Epiphanius spent some

[6] Jugie, *op. et loc. cit.*

[7] *Ibid.* Another case of infiltration is of special interest. The legend of the Apostles at the tomb of Mary came to be ascribed to St. John Damascene, and so found its way into the Roman Breviary (4th day within the Octave of the Assumption, Nocturne II). Demonstration not only that the story is apocryphal, but that it is an interpolation in St. John may be found in Jugie, *op. cit.*, 167.

[8] See Jugie, *op. cit.*, 106 f.

[9] See note 4, above.

[10] The dates are approximate. On the life and works of St. Epiphanius, see O. Bardenhewer, *Geschichte der altkirchlichen Literatur* III², Freiburg im Breisgau, 1923, 293-302.

[11] *Liber contra Ioannem Hierosolymitanum* xii: P. L. XXIII, col. 365; *Apologia adv. libros Rufini* II, xxii: P. L. XXIII, col. 446.

years of his youth in Egypt, probably in sacred studies. On his return, at twenty, he entered the monastic state, was ordained to the priesthood, and as archimandrite ruled the monastery he had founded. His fame was great; and in 367 the bishops of the island of Cyprus elected him to Salamis, their metropolitan see, which he ruled for forty years.

His last days were marred by a reforming mission to Constantinople, the see of St. John Chrysostom. The latter was charged with Origenist sympathies by another metropolitan, Theophilus of Alexandria, who instilled distrust into the heart of Epiphanius. Almost nothing is known of his experience in Constantinople; but the sequel suggests that he departed a sadder and a wiser man. At any rate, he took to sea before Theophilus' arrival, and had no part in the spurious Council at the Oak, where Chrysostom was condemned. The zealous old man died before the end of his homeward voyage.[12]

St. Epiphanius had early acquired an outstanding reputation as an authority on heresies; and his wide communications, by visit and by letter, with bishops, archimandrites, and Christians of all ranks, especially in the countries of the eastern Mediterranean, enabled him to serve the cause of orthodoxy with a high degree of merit and success. He was not free from the defect of his quality, exceeding the bounds of serene discretion in more than one episode, even with his brethren in the episcopate; but his knowledge of the Catholic tradition was exceptional; nd of his devotion to it there could be no question. His spirit is eflected in a passage from one of the later chapters of the *Panarion*.[13] He is defending prayers for the dead, against an opponent named Aërius, and draws his argument from the usage of the Church:

Who can undo the regulations of a mother or the law of a father? Thus in the sayings of Solomon, *Hear, son, the words of your father;*

[12] On Epiphanius at Constantinople, see C. Baur, *Der Heilige Johannes Chrysostomus und seine Zeit* II, Munich, 1930, 187-191.

[13] *Epiphanius Ancoratus und Panarion*, edited by K. Holl, 3 volumes, Leipzig, 1915-1933, in Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte. The *Ancoratus* occupies the earlier pages of vol. I. References to the *Panarion* will be to Holl, by volume, page and line, with the page numbers of Petavius' edition in brackets. The latter serve as cross-references for all the main editions, including Migne's reprint of Petavius, P. G. XLI-XLII.

and reject not the ordinances of your mother, we learn that both written and unwritten doctrine come from the Father, that is from God, the Only-begotten, and the Holy Spirit. Our Mother the Church also kept stored within herself ordinances not to be loosed, which it is impossible to destroy. From the established regulations of the Church, therefore, in flourishing state as they are, and all of them worthy of wonder, this errant spirit too is reproved.[14]

In the preface to his treatise on heresies, St. Epiphanius gave it the title *Panarion*.[15] This loan-word from Latin, literally meaning *bread-basket*, he immediately explains as *kibotion iatrikon*, a medicine chest. Heresies are poisons: to provide cures for the victims and preventives for those exposed to contagion is the author's end. From the beginning of human history to his own time, he counts eighty varieties of error against the teaching of the Church: these are the subject of as many chapters, which form the substance of the book. It is addressed to the Archimandrites Acacius and Paul, of Coele-Syria, who had requested it; and was written at Cyprus, within the years 374-377.

The *Panarion* is a monumental work, which reflects all the faults and all the merits of the author. Certain remarks of Bardenhewer are especially relevant to our use of it:

> In the Eastern world of the 4th century, Epiphanius is the most outspoken representative of a realistic and traditional theology which stood in a hostile or distrustful attitude toward all speculation. The value of his writings—replies for the most part to questions and requests of his admirers—lies above all in their bearing on the Church's teaching in his time. His chief work, the history of all heresies, is also a remarkable mine of historical information, all the more so the less thought the author had of rehandling independently his materials, gathered from far and wide.[16]

Bardenhewer goes on to describe the peculiar shortcomings of the writer's style. With all his wealth of matter, and the indefatigable energy of his mind, St. Epiphanius fails conspicuously in the logical marshaling of his discourse, and often enough in the mere construction of his sentences. Something of this dishevelment in the *Panarion* may be charged to faulty transmission, and

[14] Holl III, 340, 3-10 (P. 912). See Proverbs 1:8.
[15] Holl I, 155, 15 (P. v).
[16] Bardenhewer, *op. cit.* III, 298.

something also, I think, to the hazards of oral dictation.[17] The result is often troublesome to the reader, and especially so to the translator. Main ideas, however, are rarely left in doubt.

TESTIMONIES FROM THE *PANARION*

In the presentation of the selections to follow, the order of their occurrence in the *Panarion* has been preferred to one that would attempt from the outset to reduce them to a logical system. The method adopted favors independent consideration of each text, in its native context; and the outcome of all, for our specific inquiry, will issue almost spontaneously in the end. The intention, besides, is to illustrate the whole range of St. Epiphanius' Mariology.

I

The errors of Marcion[18] were still very much alive, two centuries after his death, and in all parts of the Christian world, when Epiphanius was writing. Among them, was the doctrine that matter is a principle of evil. St. Paul's authority was cited for this, because his expression, "works of the flesh," is used of moral disorder.[19] Defending the apostle against Marcion's interpretation, St. Epiphanius finds an argument from example in Mary.

> Let no one find fault with the holy apostle for saying: *Flesh and blood shall not inherit the kingdom of heaven.*[20] For he is not accusing all flesh. How shall flesh be accused which never committed the deeds spoken of?
>
> But I shall prove the point by another line of argument. *For who,* he asks, *shall bring a summons against God's elect?*[21] How forsooth can it be that Mary, the holy, with her flesh, shall not inherit the kingdom of heaven, she who never committed fornication or uncleanness or adultery or any of the baleful deeds of the flesh, but remained

[17] Holl III, 526, 4-9 (P. 1108).

[18] Heresy 42.

[19] Galatians v, 19-21.

[20] I Corinthians 15: 50. Epiphanius reads "shall not inherit" with Chrysostom and others, in place of "cannot inherit." Epiphanius' biblical text is not of critical concern in our inquiry; but it is notable. Cf. M. E. Boismard, "Critique textuelle et citations patristiques," *Revue biblique,* July, 1950, 388-408.

[21] Romans 8: 33.

spotless? It therefore follows that St. Paul speaks not of flesh, but of carnal men not inheriting the kingdom of heaven[22]

How forsooth can it be that Mary, the holy, with her flesh, shall not inherit the kingdom of heaven?[23] It is striking that Epiphanius should immediately produce Mary as the type of the twofold glory of body and soul to which God's elect are predestined. There is nothing in the context to lead one to expect it.

II

While there is no mention at all of Mary, in the refutation of Aërius,[24] it nevertheless contains an important revelation of Epiphanius' mind on the subject of our inquiry. Aërius, we have seen, objected to prayers for the dead.[25] In his reply, Epiphanius marks the distance between the honor paid to them and that which is given to Christ; and this leads him into a point of scriptural exegesis which is pertinent. No matter what the merits of a saint, Christ is far above him.

For He is God; the other, a human being; and He is in Heaven; the other, on earth, in his earthly remains—excepting those who rose and went with Him into the bridechamber, as the holy Gospel tells us: *And many bodies of the saints rose and went with him into the holy city.*[26] What "holy city" does this mean? For what is said is fulfilled of both cities, the one here and the one above. For it is evident that they first went with him into Jerusalem here; and before the Savior ascended into Heaven no one ascended, until they went with him.[27]

In St. Epiphanius' opinion, therefore, Christ in Heaven has in fact his retinue of saints who already share with Him, body and soul, the glory of His resurrection.[28]

[22] Holl II, 158, 8-18 (P. 352).

[23] The future tense, *shall inherit*, may be merely an echo of St. Paul, in the reading adopted by Epiphanius (note 20, above); but the future in a negative question may have the force of an indignant protest (Smyth, *Greek Grammar for Colleges*, §1918).

[24] Heresy 75. Aërius is a minor figure, contemporary with Epiphanius, who exerted a short-lived influence in Armenia.

[25] See above, p. 357.

[26] Matthew *27*: 52-53.

[27] Holl III, 339, 12-20 (P. 911).

[28] On this exegesis, which has support among Catholic authors in all periods, and for its bearing on the Assumption, see Jugie, *op. cit.*, 49-55.

III

Real belief in the Incarnation lies at the root of all Catholic Mariology. The mystery by which Mary is the Mother of God (since her Son is God) is the mystery for the sake of which all Mary's prerogatives accrue to her. In the lifetime of St. Athanasius, the Godhead of the Word made Flesh was necessarily the dominant theme of theology; but the perfect humanity of the Word made Flesh was no less essential; and the humanity involved Mary. In a profession of Catholic faith which closes the *Panarion*, St. Epiphanius stresses to the utmost the physical reality of her motherhood.[29] Her role in the divine economy was quite present to the mind of Athanasius also, whose Letter to Epictetus is quoted by Epiphanius, in his refutation of Apollinaris:[30]

> The body of our Savior, therefore, which He received from Mary, according to the divine Scriptures, was a human and veritable body. It was veritable: that is to say, it was the same as ours; for Mary is our sister, since we are all descended from Adam.[31]

THE LETTER TO THE ARABIANS

Only two heresies of the eighty listed by St. Epiphanius are directly concerned with Mary; and it is in their refutation he has occasion to reveal his thought about her most plainly. Not that he tells us all we want to know. He is occupied first of all, in each case, with a controversy against a specific error. Furthermore, at a critical moment, as we shall see, he practices deliberate silence.

The two heresies are at opposite extremes from one another. The Adversaries of Mary, to translate the author's cumbrous coinage,[32] denied Mary's perpetual virginity, making her the bearer of children to Joseph, and even a consort to St. John, who *took her unto his own*.[33] The Collyridians, on the other hand, offered sacrifice to Mary, as to a divinity.[34] Christians in Arabia had

[29] *De fide* xv, 3 = Holl III, 516, 7-8 (P. 1097).

[30] Heresy 77.

[31] Holl III, 423, 35-424, 3 (P. 1003).

[32] Heresy 78, of the Antidicomariamites. Cf. *Ancoratus* xiii, 8 = Holl I, 22, 9 (P. 19).

[33] John 19:27. See below, note 37.

[34] Heresy 79. The name Collyridians is derived, probably by Epiphanius himself, from *collyris*, a roll of bread, offered in sacrifice. For a valuable study of this cult, see Franz Dölger, "Die eigenartige Marienverehrung der

written to the Metropolitan of Cyprus about these aberrations; and some years before composing the *Panarion* he had replied to them. Incorporated into the larger work, this Letter to the Arabians now becomes our principal source.

IV

As to the perpetual virginity of Mary, St. Epiphanius defends it with a zeal equal to that of St. Jerome. It is not necessary to follow this discussion in detail; we should take account of the state of his mind, however.

> Who has ever dared, or in what strange generation, to speak the name of holy Mary, and not to add at once, when he is asked, the title Virgin. . . . For the holy one remained ever stainless. *Does not nature itself teach you?*[35] What unheard of madness, what unheard of disorder! . . . How dare they so to lower the stainless Virgin, the one deemed worthy to be the dwelling place of the Son, the one chosen for this very role out of the myriads of Israel, making her, the approved instrument and dwelling-place, into a mere token of childbirths?[36]

V

In the course of the argument against the Adversaries of Mary, we now meet a digression which bears directly on her departure from this world. What was the manner of her leaving? This question was not at issue, apparently, between Catholics and heretics; it was evidently a question among Catholics.

In refuting imputations against Mary's stainless virginity, especially as regards her life with St. John, Epiphanius comments on the words of her divine Son to both of them on Calvary:

> If she were not truly his mother, who bore him in the flesh, He would not have made it his care to provide for her, the ever Virgin, who in God's plan became a mother, yet stainless because of the honor due to him, and the wondrous instrument (of her body).
>
> The Gospel reads, *And from that day he took her to himself.*[37] If she

---

Philomariamiten oder Kollyridaner in Arabien," *Antike und Christentum* I, Münster in Westfalen, 1929, 107-142.

[35] I Corinthians 11:14.

[36] Holl III, 456, 8-29 (P. 1038). "So to lower": see Holl's apparatus on line 28.

[37] John 19:27. "To himself": the ordinary reading is *unto his own.*

had a husband, if she had a house, if she had children, she would have departed to her own, and not to an alien hearth.[38]

St. Epiphanius then forestalls an inference that some might draw against the discipline of the Church, forbidding men from having consecrated virgins as their house companions. Mary's case was unique. Anyhow, he proceeds, though St. John did take Mary to himself:

> She did not go on living with him. If some are of the opinion that we are deceived, let them follow the intimations of Scripture, and they will not find Mary's death, nor whether she is dead or is not dead, nor whether she is buried or is not buried, although John undoubtedly made his journey into Asia. Yet nowhere is it said that he took the holy Virgin with him; but Scripture simply fell silent before a wonder so extraordinary, to avoid striking the minds of men with amazement. As for me, I dare not speak; but I meditate and keep silence. For it may be that we find intimations regarding that holy and blessed one, yet not so as to discover her death. For on the one hand Symeon declares of her: *And thy own soul a sword shall pierce, that thoughts from many hearts may be revealed.*[39] On the other hand, the Apocalypse of John declares that *the dragon hastened after the woman who gave birth to the man-child; and eagle's wings were given to her; and she was taken to the desert,*[40] so that the dragon might not take her. It may possibly be that this is fulfilled in her. I do not at all assert this; and I do not say that she remained immortal. For Scripture went beyond the wit of man and left it in suspense, on account of so precious and singular an instrument, that no one may entertain a suspicion of works of the flesh regarding her. If then she is dead, we are not informed; and if she is buried, she had no commerce with the flesh. Far be it![41]

The argument is wrenched sharply at the end, to bring it back to the issue of Mary's scatheless virginity. The question of her passing from this life had risen only by way of marking the impermanence of her connection with St. John. Evidently, however, it engaged St. Epiphanius' mind, and no doubt the minds of those for whom he wrote, or he would not have chosen to dwell upon it.

[38] Holl III, 461, 23-29 (P. 1043).
[39] Luke 2:35.
[40] Apocalypse 12:13-14.
[41] Holl III, 462, 1-23.

In his knowledge, there was no clearly defined, orthodox doctrine that would close the question. Nor did he know of a positive tradition, spurious or genuine, that could do so. In the presence of several theories, proceeding from various texts of the Bible, he will not declare himself: each of them might or might not be true. The theory that Mary did not die at all was not to be excluded. Her departure was a mystery; it was sacred and sublime; it was in keeping with her election as the ever-virgin Mother of God.

VI

St. Paul's comparison of the first Adam, by whom sin and death came into the world, with the second Adam, by whom the world is redeemed,[42] invites as a natural corollary the comparison of Eve, whose disobedience led to Adam's fall, with the second Eve, by whose obedience the Redeemer came. This is one of the very old elements of Catholic tradition. Long before St. Epiphanius, in the century immediately following that of the Apostles, St. Justin the Martyr taught it,[43] and St. Irenaeus, bishop of Lyons, shortly after him.[44] It is developed at some length by Epiphanius.

In the Letter to the Arabians, he has just described Mary as "the one who heard (the words), *'Hail, full of grace; the Lord is with thee.'* "[45]

It is she who is represented by Eve, in the figurative name she received, *Mother of the living.*[46] For in fact Eve is called mother of the living even after hearing the words, ***Earth thou art; and unto earth thou shalt return,***[47] after the transgression. It was indeed a wonder that after the transgression she received this great title. In the visible order, to be sure, the whole human race on earth is begotten of that Eve. But now from Mary, Life itself is truly born into the world; so that Mary brings forth a living offspring, and becomes mother of the living. Through a figure, therefore, Mary is called *Mother of the living.*[48]

---

[42] Romans 5: 12-19.

[43] *Dialogue with Trypho* c. 5-6.

[44] *Against Heresies* III, xxxii (W. W. Harvey, Cambridge, 1857, II, 123 ff.), or xxii (P. G. VII, col. 959).

[45] Holl III, 468, 20 (P. 1050). Luke 1: 28.

[46] Genesis 3: 20.

[47] *Ibid.*, verse 19.

[48] Holl III, 468, 21-29 (P. 1050).

After an ingenious parallel between Eve and Mary as garment makers,[49] the author proceeds:

There is still another wonderful thing to consider in Eve and Mary. For Eve has become a cause of death to mankind; since through her *death came into the world;*[50] but Mary, a cause of life, through whom Life was born to us. On this account the Son of God came into the world; and *where sin abounded, grace superabounded;*[51] and where death is come in, there Life has taken precedence; that death may be replaced by Life, foreclosing the death which is from woman in Him who, again through woman, is become our Life. And while Eve, still a virgin, incurred the transgression of disobedience, again through the Virgin the obedience of grace is given, when the good tidings came of the descent from Heaven of the Presence in the flesh, and of life everlasting.

For of old, God said to the serpent: *And I shall set enmity between thee and her, and between thy seed and her seed.*[52] Nowhere do we find woman's seed (from the serpent);[53] the enmity is referred figuratively to Eve and to the progeny of the serpent, and of the devil in the serpent, and of his envy.

All this, however, could not be fulfilled most perfectly in her. It will have been fulfilled in that holy Seed, the chosen, the utterly unique, the offspring of Mary alone, and of no union with man.[54]

We may now resume this exposition. As in the order of nature, Eve is the mother of all the living, so in the order of grace is Mary. As sin and death came into the world through Eve's disobedience, so through the obedience of Mary, grace and life have come down from Heaven. Mary's virginal motherhood, and the intimacy of her association with the Redeemer are set in high relief.

VII

Having completed his refutation of the Adversaries of Mary, St. Epiphanius turns to the opposing extreme of error, the heresy

[49] *Ibid.*, 468, 29-469, 6 (P. 1050).

[50] Romans 5: 12.

[51] *Ibid.*, verse 20.

[52] Genesis 3: 15.

[53] "From the serpent": something is to be supplied or corrected. Holl marks the place as corrupt, and offers in his apparatus a suggestion for restoring it.

[54] Holl III, 469, 6-27 (P. 1050-1051).

of the Collyridians, who once a year offered a ritual oblation to her. Whatever the actual intent of this little circle of devotees, mostly women, the Bishop of Salamis is unsparing in his denunciation of them, for a cult which he takes to be sheer idolatry.

For it is written, they shall be *worshippers of the dead*,[55] practising a cult which was found in Israel; and the honor of the saints which, when it is kept within bounds, redounds to the glory of God, has become to others, who do not see the truth, a source of error.[56]

St. Epiphanius cites instances of such practices: a cult of Jephtha's daughter in Samaria, and one in Egypt of the princess who rescued Moses from the Nile. There have been many aberrations of this sort, he says; and the saints are not to blame for them, but the unquiet mind of man.[57]

VIII

Our author now returns to a clearly defined consideration of Mary's death, repeating succinctly, in connection with the Collyridian heresy what he had said in connection with the Adversaries. There are new elements, however, in this restatement.

For either the holy Virgin died and is buried: her falling asleep is in honor, and her end[58] is in sanctity, and her garland is of virginity. Or she suffered a violent death, as it is written, *And her soul a sword shall pierce*:[59] her renown is that of the martyrs, and her holy body is in benediction, on account of the Light which through her rose upon the world. Or she did not die: for God is not without power to do whatsoever he will. No one had knowledge of her consummation.[60] We must not honor the saints beyond what is due, but honor their Lord. . . . For Mary is not a divinity; nor has she her body from Heaven, but

---

[55] "Worshippers of the dead": cf. *Didache* vi, 3, and parallels in F. X. Funk, *Patres Apostolici*[2], Tübingen, 1901, note *ad loc.*

[56] Holl III, 473, 18-21 (P. 1055).

[57] *Ibid.*, 473, 22-474, 4 (P. 1055).

[58] "End": *teleute* (see below, note 60).

[59] Luke 2:35.

[60] "Consummation": *telos* (see above, note 58). In the Apostolic Constitution, *Munificentissimus Deus*, defining the dogma of the Assumption (Nov. 1, 1950), the Holy Father declares that "no faculty of the human soul could by its natural powers have known the 'glorification' in Heaven of the virginal body of the loving Mother of God."

from the union of husband and wife, albeit of promise, by a special providence, as in the case of Isaac.[61]

Again, after focusing attention for a moment on the mystery of Mary's death, St. Epiphanius returns to his main issue, the heresy in this case of paying divine honor to a creature. Whether the Collyridians had a definite teaching that Mary was by nature an immortal, one who had come down from Heaven and had now returned, is an interesting point. Epiphanius thought it proper to insist on her human generation as proof positive that she was a human person, not a divinity.

She was not immortal, then, as regards her origin: no generation from eternity was hers. A different question, in the mind of the bishop, was whether she ever died. Perhaps she did, and is buried. Perhaps she suffered martyrdom: then her holy body is "in benediction, because of the Light which through her rose upon the world." Perhaps she did not die; for all things are possible with God.

IX

Near the end of the Letter to the Arabians, the author describes the state of the saints in Heaven. There is no immediate reference to Mary; but her destiny, in St. Epiphanius' scheme, would not be less glorious than theirs.

The saints are in honor; their repose is in glory; their departure from this world has ended in fulfillment; their lot is in beatitude, in holy mansions; their concourse is with angels; their life is passed in Heaven; their citizenship, on the registers of God;[62] their renown, of honor beyond compare and without end; their reward in Christ Jesus Our Lord, through whom and with whom be glory to the Father with the Holy Spirit unto ages. Amen.[63]

---

[61] Holl III, 474, 4-14 (P. 1055-1056).

[62] "On the registers of God": *en theiais graphais.* Holl, in his apparatus, suggests *aulais*, courts, for *graphais*, which however is the reading of the manuscripts. Cf. St. Gregory, on St. Luke 2:1-14 (Roman Breviary, Feast of the Nativity, Lesson vii): "For what does it mean, that Our Lord is born when the world is being enrolled, except this manifest truth, that it was the appearance of One who was to enroll his elect in eternity?

[63] *Ibid.*, 474, 30-475, 2 (P. 1056).

X

A final text remains, directed against the Mariolators,[64] and strongly charged with polemic, yet important as a testimony to prerogatives which no orthodox Christian would deny to Mary.

> Holy in truth was the body of Mary, but it was not God; virgin indeed was the Virgin, and crowned with honor, yet not given for us to adore, herself adoring One who has his generation from her in the flesh, who came down from Heaven, from the bosom of the Father.[65]

It was to mark the difference between them, and to confute heretical nonsense in advance, that Mary's Son addressed the words to her at Cana: *What to me and to thee, woman?*[66]

The polemic continues; but it throws its oblique light on the pre-eminence of Mary, and a half-revealing ray on the mystery of her passing from this life:

> For she was a chosen instrument, but a woman, and set apart not by her nature, but by her mind and her senses, preeminent in honor—such honor as we pay to the bodies of the saints. And if I may wax eloquent in her praise, as Elias was a virgin from his mother's womb and so remained forever, and was taken up, and has not seen death;[67] as John, the one who reclined on the breast of the Lord, *whom Jesus loved*,[68] as Thecla, the holy one—Mary was still higher in honor than she, because of the providential role vouchsafed to her. Yet Elias is not to be adored, though he is among the living; nor is John to be adored, even though through his own prayer he wrought a stupendous prodigy at his falling asleep—or rather he received this grace from God; nor is Thecla, nor any of the saints an object of adoration.[69]

Something might be said of the loose joining of this passage, which has scarcely been dissembled in the translation. Let us confine our attention to the content.

Mary's matchless honor among the saints was secure. Wonderful favors, in proof of their honor, had been bestowed on them.

[64] The Collyridians: Heresy 79. This is no longer from the Letter to the Arabians.

[65] Holl III, 479, 16-19 (P. 1061).

[66] *Ibid.*, 20-26. John 2:4.

[67] IV (II) Kings 2:11-12.

[68] John 13:23.

[69] Holl III, 479, 30-480, 6 (P. 1062).

Elias never saw death, but was taken up from this earth in a chariot of fire, and is still among the living.[70] John, the Beloved Disciple, left this world in an extraordinary manner.

What of Thecla? Her unusual place in Christian devotion of the patristic age could account for her name here; but something more is probably involved. Already in the time of St. Epiphanius, at Seleucia in Isauria, St. Thecla had a famous shrine, visited by St. Gregory Nazianzen.[71] It was a shrine, however, without a tomb. According to a legend, attested in the following century by the bishop of the place, this Virgin Martyr never had a tomb, for she passed alive out of sight under the emplacement of the altar.[72]

This is but one of the versions of an episode which in all its forms is without historical evidence.[73] The apocryphal story of Paul and Thecla, however, was as old as the second century; and St. Jerome, as well as St. Epiphanius, and indeed many grave writers, accepted St. Thecla herself as a real person.[74] Some aura of wonder, in the most orthodox circles, may have hung over her passing. This would be the element of special propriety in naming her here, with Elias and with St. John.

As for the Beloved Disciple, St. Epiphanius himself declares that his "falling asleep" was attended by some form of prodigy. The point of departure for this legend, in all its various forms, was the cryptic reply of Christ to St. Peter, at the end of the Gospel of St. John, from which the story went round "that this disciple was not to die."[75]

The apocryphal, heterodox Acts of John have the following account of his last moment:

[70] The assumption of Elias was interpreted as a figure of the resurrection by Tertullian, *De resurrectione carnis* lviii (ed. Aem. Kroymann, CSEL XXXXVII, 119, 8-18).

[71] *Carmina* II, 547-549 (P. G. XXXVII, col. 1067).

[72] Basilius of Seleucia, *De vita ac miraculis S. Theclae* I (P. G. LXXXV, col. 560).

[73] See H. Delehaye, *Origines du culte des Martyrs*[2], Brussels, 1933, 161-162.

[74] Cf. James, *Apocryphal New Testament*, p. 272.

[75] John 21:23, which continues: *but Jesus did not say, He is not to die; he said, If it is my will that he should wait till I come, what is it to thee?* (Knox).

Standing, he signed his whole body with the cross, with the words, Be thou with me, Jesus Christ. Then he lay down in the trench where he had spread his garments; and saying to us, Peace be with you, brethren, he gave up his spirit rejoicing.[76]

These inventions are of no interest to us on their own account. More than ever, in their presence, we are glad that Mary's Assumption had not yet become a theme of pious fiction: at least there is no evidence that such an apocryphon was known to Epiphanius.

As regards the end of Mary's life on earth, our passage from the *Panarion* suggests that it too was an event of special and sacred significance, transcending comparison with all the received annals of the saints. It is to be noted that St. Epiphanius often lays emphasis on the body of the holy Virgin: more was involved, it would seem, in the present context, than the elevation of her disembodied spirit to its beatitude.

CONCLUSION

Our texts have presented St. Epiphanius' testimony to the state of Christian belief about Mary in his time, and to the state of his own mind about her passing. In casting up the results of our examination, we may first set down a number of negative conclusions. There was no explicit and official teaching of the Church, known to him, on the subject of Mary's corporeal assumption. There was no explicit positive tradition, genuine or spurious, known to him, of the circumstances of Mary's departure. There is no evidence in his pages of a liturgical celebration of that event, nor of a sepulchre in which her body had been laid. In the absence of other testimony as old as his,[77] these are important indications.

Mary's passing was a great and sacred mystery: of this there was no doubt. St. Epiphanius allows for three opposing hypotheses,

[76] *Acta Ioannis* 115 (R. A. Lipsius and M. Bonnet, *Acta Apostolorum Apocrypha* II, i, 215). Cf. Jugie, *op. cit.*, 710-726, Excursus D, "La mort et l'assomption de saint Jean l'Evangéliste."

[77] Timothy of Jerusalem, an assertor of Mary's immortality, is assigned by Jugie to the age of St. Epiphanius. His homily on the prophecy of Symeon (P. G. LXXXVI, i, coll. 237-250) contains an allusion which may be topographical, and a vestige of local tradition. See Jugie, *op. cit.*, 74. Patrologists in the past have not dated Timothy so early.

reflecting in all probability opinions held in orthodox circles. She may have died a natural death. She may have suffered martyrdom. She may never have died at all. He will not commit himself, outside his private thoughts perhaps, to a decision.

Mary's body may have been laid lifeless in the tomb; it may never have been separated from her soul: from this dilemma, he never extricates himself; and for him it fetters all further speculation. Her end is in sanctity; her body is in benediction; her consummation, no man knows. If the whole Church were reduced to the narrow limits of her servant's teaching, we should have to abide to this day in his state of bewilderment. St. Epiphanius would have recognized that the supposition is contrary to fact: the Church is greater than he.

May it be said, in reply to our original question, that the Catholic tradition reflected by St. Epiphanius contained in germ the elements of the doctrine of the Assumption? Mary, the stainless, the ever-Virgin, upon whom all the mystery of the Incarnation came to rest,[78] the Mother from whose body the divine Light dawned upon the world, the Mother of all the living, has achieved a triumph above human thought, in keeping with the greatness of her election and the power of God. Such a conception, which is entirely Epiphanian, would seem to require the psychosomatic glory of Mary in Heaven as its indispensable complement.

Let us press the issue more closely, in each member of his basic alternative. Mary may have escaped death altogether: in that case, the Assumption was bound to issue as the only tolerable term of doctrinal development. For it is not in keeping with her uniquely privileged participation in the whole process of the Incarnation and the Redemption, that her soul, never separated from her body, should, in consequence of so singular a gift, be detained outside of Heaven until the end of time. Yet that would follow if she did not die, and never was assumed.

Mary may have died: in that case, her resurrection from the dead must be presupposed, if her glorified body is now in Heaven. The hypothesis of Mary's resurrection is never formulated by Epiphanius. He does not reject it; he is silent. Here is a critical element missing in his contribution toward the doctrine of Mary's Assumption.

[78] *Panarion*, Heresy 78: Holl III, 467, 12-13 (P. 1048).

It would be unpardonable, however, to overlook the indirect contribution which he has made on this very point. Elias was caught up in a chariot of fire: comparable somehow should have been the triumph of Mary.[79] Should she not have received at least equal honors with the resurrected saints who ascended with Christ into Heaven?[80] Strictly within the bounds of Epiphanius' own thinking, the hypothesis of her resurrection is most congruous. It would serve well to resolve his mute suspense before the mystery of Mary's passing, and give substance to his wonder.

The elements of a categorical belief in the Assumption were not yet completely given in the pages of St. Epiphanius. Yet the doctrinal germs are there which could hardly find their full unfolding without it.

At the end of the patristic age, when St. John Damascene, the last great Father of the Greeks, gave expression to his faith in the Assumption of Mary, body and soul, into Heaven, we find a notable advance upon St. Epiphanius, in energy of argument and in sureness of conclusion; but we find a vital continuity between them:

> It was befitting that she who in her child-bearing preserved her virginity without flaw, preserve her body without corruption also after death. It was befitting that she who carried her Creator as a babe in her bosom dwell in the divine pavilions. It was befitting that the bride whom the Father gave in espousal, sojourn in the bridal halls of Heaven. It was befitting that she who gazed on her Son on the Cross, and received in her heart the sword of travail that in child-bearing she never knew, gaze on Him sitting with the Father. It was befitting that the Mother of God enter into the full heritage of her Son, and that she be revered by every creature as the Mother and Handmaid of God.[81]

EDGAR R. SMOTHERS, S.J.

Ann Arbor, Michigan

[79] Holl III, 479, 30-480, 6 (P. 1062): Text X, above.

[80] *Ibid.*, 339, 12-20 (P. 911): Text III, above.

[81] St. John Damascene, Homily II *In Dormitionem*, xiv (P. G. XCVI, col. 741). The passage is quoted in the *Munificentissimus Deus*.

SCHOOLS COUNT IN CHINA

From very early days scholars in China have always enjoyed the unmeasured esteem of the people as well as the favor and protection of the Government. The names of students who passed their final examinations with best results were engraved in golden letters on the walls of the Temple of Confucius in Peking.

Credited with inventing paper in 105 A.D., printing the world's first book in 868, and perfecting movable type in 1040, China has traditionally been intensely concerned about books and learning. (Still fresh in our minds is the sight of students and professors in the early 1940's fleeing westward from bombed cities with text books and laboratory equipment under their arms.) Prior to 1750 more books were published in the Chinese language than all other tongues combined. Its private and public libraries were guarded treasures of great value. It conducted a civil service examination for public offices over a hundred years before Our Lord was born.

But China's ancient system of learning, while democratic in a sense, gave few the opportunity to study—as the omnipresent stall of the professional letter-writer gave ample testimony. The old order, in its attempt to form the "perfect man," was based on a classical tradition stressing only the wisdom of the ancients, attaching no importance to that which was new. The chief requisites of the student were a prodigious memory, which left no room for originality or ingenuity, and a beautiful caligraphy, the mastering of which left little time for progressive thinking or academic research.

While it most certainly demanded talent and industry on the part of the student, the inevitable dangers of this method of learning were that education might remain static, knowledge sterile, and mental initiative stifled and deadened. Still we must not forget that it was under this system that the famous Tang Sculpture and Sung paintings were given to the world.

IMPACT WITH THE WEST

Slowly, however, the beginnings of the world industrial revolution made itself felt in China. With more general contact with the West, the modern march of science and the rising tide of democ-

racy stirred the peaceful slumber of old Cathay. As early as 1904 the Chinese government appointed a commission to study the educational situation, and a complete plan for a national public school system was drawn up. Western subjects were introduced, and the old literary examinations abolished.

After the Japanese victory over the Russians at the turn of the century, thousands of eager Chinese students rushed to Japan for the new learning which had changed Japan so quickly into a modern world power. And on their return to China these students impatiently set about to reform their native land. But the eagerness of the people of all classes for the new education far outstripped the ability of the Government to supply instructors and establish schools. Interest was indeed created and the leaders were alerted; apathy and indifference were gone forever. Nevertheless, it was obvious that only gradually (as in the United States) could the goal of general public education be achieved. After the 1911 Revolution a new educational aim was promulgated, to pay "special attention to the development of morals and technical and military training."

Great impetus was given the educational program by the influx of American educators in the early 1920's. Their pioneering work in the education of girls resulted in new schools, like the large Maryknoll Convent School in Kowloon. Co-education also began at this time. Courses in agriculture and forestry improved the crops and livestock of the peasants; shops for the mechanical training of boys and nursing schools for girls were crowded with eager youngsters. Western pedagogical methods were introduced and an energetic attempt was made to instill into the minds of youth a national spirit and to keep alive the old cultural traditions, to raise their moral integrity and physical vigor, to spread modern science and to cultivate aesthetic tastes.

For a heavily populated, poverty-stricken country, China, since 1920, has done much to promote and achieve the cause of popular education and wipe out the blot of illiteracy. True, judged by present American standards, China in 1943 was indeed very backward; still those who stopped to compare conditions then with those of the early 1920's were astounded at the advancement—mostly, of course, in the field of primary education, and mostly achieved under the leadership of China's remarkable Minister of

Education, Chen Li-fu. And all this progress was made despite the wars, civil and international, which drained so much of the country's strength and resources. During the '30's and early '40's we saw many new village schools opened; we watched Y. C. James Yen's famous Thousand Character course of instruction spread to millions of peasants and workers. We saw government and mission vocational and normal schools founded, health and school hygiene programs inaugurated, social science courses started, sports events arranged; we saw more and more girls attending classes, moving away from their traditional spot in the rice fields and background of Chinese society.

However, not all educational contact with the West was good for China's future. The London-educated Yen Fu, who knew too much of the West and not enough of his own culture, at the dawn of the present century began a thirty-year "translating campaign." Soon, in excellent Chinese, Darwin's *Origin of the Species,* Huxley's *Evolution and Ethics,* and Mill's *On Liberty* were running off the press to flood bookstalls and libraries. Wells' *Outline of History* became the standard textbook in the Chinese university history classroom.

Chinese students fresh from their classrooms in American universities returned with materialistic, anti-Christian, pragmatic notions which they spread throughout the educational world of China.

Madame Chiang Kai-shek in 1938 tried to prevent the complete overthrow of classical traditions when she observed how little time the students were giving to their own masters; masters who, incidentally, confined their training chiefly to moral and religious matters. She knew that it was a rare student who could understand the hidden meaning in a passage from Confucius or Mencius. She admonished teachers to "train not only the head, but the heart as well, integrate the virtues of old China with the vigor of purposes needed to reconstruct a better modern China."

Present-day Chinese students have little time to practice writing with the traditional Chinese brush, and it is sad to see the beautiful art of Chinese caligraphy passing away. The fountain pen and pencil are now the ordinary means of writing; as a result, it is an unusual young man or woman in China today who can write characters with the beauty and grace of educated elders.

CONTRIBUTION OF THE CHURCH

"Go, and teach all nations." Always the teacher, always the educator, the Church, possessing complete knowledge of the entire man, opens schools and colleges not only to form scholars, engineers, and doctors, but to form *men* who are morally upright, good citizens for their earthly *and* their heavenly fatherland. From the day of her birth the Church, as in Greece and Rome, has never ceased to safeguard and promote the culture of nations. Everything in them that exemplifies truth and goodness and beauty is accepted and confirmed.

In the days of her awakening, China will realize the debt she owes the Church and her missioners for letting in the rays of the new dawn. She has introduced Western technology, modern science and history just as she has brought the knowledge of God and His Divine Revelation. The Christian missionary movement has brought modern education and science to China just as it has brought modern medicine.

Yet in the mind of the Church this new light was never meant to supplant the old, dull as it may have been, but to add lustre to the culture already existing for three thousand years in China. It was to be a completing of the old, a cleansing-from-error process, a perfecting of the national culture. As far back as 1659 the Sacred Congregation of Propaganda wrote to the bishops in China: "Do not try to induce the people to give up their native Chinese culture, insofar as it does not conflict with faith and morals." The missioner was not to attempt to transplant *his* system of education, nor his culture, nor his civilization, to the disregard of the value and dignity of native culture and learning. Even in art and architecture the Chinese characteristics were to be fittingly retained. For, by showing interest in and knowledge of Chinese culture, the people develop a corresponding interest in Christianity. And we are sure that in the years ahead the Catholic missioner will manifest an even deeper sympathy for the beauties of native Chinese culture.

We can point with pride to the educational work of the mission Church which extends over the whole of China and includes every grade, elementary to university. Beginning with seventeenth-century Fr. Ricci, every Christian missioner has made his contribution. Before the present Communist revolution the Church main-

tained almost fourteen thousand schools in China, caring for well over a half million students. Even pagans speak proudly of the Jesuit seismological and meteorological stations at Zikawei, as well as of the Catholic University in Peiping, Aurora University in Shanghai and Tsinku University in Tientsin. From their halls doctors, engineers, artists, and business men have gone out to raise the standards of Chinese living. The pagan, as well as the Christian, is well aware that through our industrial schools and our technical training of youth many a young man has been given a trade and a start in life.

After a harvest of ten thousand converts in a Hupeh mission, the pastor said: "What attracted all these people to the Church more than anything else was our schools, night schools and day schools, for adults as well as children."

In the massive task of rebuilding China, the missioner is convinced that the Church, as in every period of the Christian era and in every country of the world, has a positive and important role. Not only those matters that pertain directly to the soul's salvation are her concern, but also those problems which make for greater peace, happiness and progress here on earth. For Christianity is not only a faith to be learned, but a life to be lived. Religion is inseparably bound up with culture as a whole, and we aim to achieve this synthesis in our mission parochial schools. In our universities we aim to help students develop a religious philosophy of life by which they may live.

At the present time perhaps thirty per cent of the Chinese population can read and write. But more people must be prepared to read about the advancements in health, child care, animal care and the scientific approach to agriculture. The limitless horizon of world knowledge, culture and history must be made accessible to the illiterate majority of China's five hundred million. Until these eyes are opened through education, it will be hard for China to take its place in the modern family of nations, or take part in a democratic form of government.

ATTITUDE OF THE COMMUNIST GOVERNMENT

The student in China, because of the country's traditional respect for learning, and perhaps because of the student's own feeling of superiority, is a very important person in the Communist plan

for complete domination of China. The student's services have been avidly enlisted for propaganda purposes. The eagerness of the students constituted an important factor in creating a psychological readiness of the population to accept the new regime and made it easy for large areas, as in South and Central China to be liberated without severe fighting. Educational reform in each section has been assigned an urgency next to military operations. Science and the modern scientific point of view are given special emphasis; and, through the students, efforts are being made to arouse the people's "political consciousness and their enthusiasm for manual work."

Soviet influence in education and culture is apparent and is growing. It is not good to see the study of Russian supplanting all other foreign language courses. Nor was it good to read recently that thirty-five Soviet professors, a few of the hundreds pouring into China, were appointed to special faculty posts at the Communist-sponsored Chinese People's University in Peiping to produce an elite corps of party technicians, the new type of intellectual. But it shows the value the Reds place on education and the power of professors to form the mind of the student. They know that by having teachers who are already "sold" on Communist philosophy they can "sell" the doctrine more readily to pupils sitting in classrooms. Professors can easily "convince" students of the imperialistic motives of the United States, "prove" that the missioners are "spies" in direct contact with the American armed forces, and "establish" their thesis that all Christian influence is harmful.

When we see the classroom crucifix replaced by a picture of Mao or Stalin, the textbooks altered to teach atheism and lies, and the deep prejudice built up against the United States and the Church, obviously the outlook for Catholic education seems very bleak indeed.

There is in many areas a complete disruption of existing school authority, and a tendency to "take over" mission schools. The teaching of Marxist materialism is obligatory. "No God, no soul" seems to strike a welcome note in the ears of students eager for change and freedom and the throwing off of all restraint. Students are enjoying an increasingly large voice in the policies and discipline of the schools. Each administrative committee is composed

of representatives of both teachers and students. As a result standards are being lowered, and the traditional eagerness of Chinese students for truth and knowledge is slowly being dissipated. The teacher is becoming more and more subject to the whims and fancies of the student and dares not utter any word against the "new learning."

We have had, and still have, high hope that when the first enthusiasm has passed China's youth will see the lack of logic and the hypocrisy of the new educational regime, and will once again seek out the truth. It is well known that many students are already becoming disillusioned; some universities are electing anti-Red student leaders. The youngsters are known to be asking embarrassing questions about *Russia's* imperialistic designs, about Russia's intentions in Manchuria, Korea, and Outer Mongolia. They are beginning to realize that their minds are being set in a negative mold: anti-American, anti-capitalist, anti-landlord, anti-colonial. Like any Communist they are able to tell you what they are *against*, but they begin to stammer and stutter when they attempt to spell out what they are *for*. They are getting fed up on speeches and patriotic hymn singing, flag-waving and political demonstrations.

Many independent minds are seeing the complete domination by Russia of their entire educational system. They are becoming alarmingly concerned at the sacrilegious scuttling of their precious four thousand-year-old culture; and this despite the fact that Mao Tse-tung is a classical scholar who has drunk deep at the well of Confucian ethics and philosophy. They were not pleased a short time ago when Communists ordered the burning of the Confucian classics and a long list of other books as "anti-revolution and anti-people." The Reds forget history. The rascally founder of the Tsin dynasty (about 225 B.C.) thought he could make the Chinese forget the Sage's noble precepts by consigning his books to the flames. The Tsins were soon overthrown, but Confucius continued to shine with even greater lustre. And we have an idea that his precepts will be remembered by the Chinese people long after Marx and Lenin and Mao and Stalin have gone to the "nowhere of their atheistic concepts."

Thus, while there are sad details and ominous portents, the prospect for mission schools is not by any means hopeless. The vast

achievements of Christian schools in China and their unlimited possibilities for future good are not unknown to the leaders of new China. We feel that, after the present difficult days have been endured, there will be a glorious era of Christian education in all our mission fields. Missioners at the moment are trying to solve the many problems that confront the Church in Asia. The task requires great vision and deep, courageous determination. Missioners, both in the field and those at home following and making possible our work, are determined that the work shall go on as long as it is humanly possible to endure present limitations and overcome the countless obstacles.

JOHN F. DONOVAN, M.M.

Maryknoll, N. Y.

OUR LORD'S USE OF SACRED SCRIPTURE

When Christ preached to the people, whether on the Mount by the lakeside, or in the synagogue at Nazareth, or in His own city of Capharnaum, He took His points and His arguments from the Bible. From the same source came His weapons when disputing with the Scribes and Pharisees. Whether teaching or disputing He quotes from all parts of Scripture and takes His example from it; He quotes it as an argument which must be accepted. He refers without any discrimination of sources to the stories of Jonas and the Ninivites, of the Queen of Sheba and Solomon, of Elias and Eliseus, of David and of Noe, of Lot and the Sodomites, and even of Lot's wife. (Cf. Mt. 12:39-42; Lk. 17:26-29, 32.) How solemn His witness to the truth of the sacred books: "One jot, or one tittle shall not pass of the Law till all be fulfilled" (Mt. 5:18); and again: "The Scripture cannot be broken" (Jn. 10:35); and consequently: "He therefore that shall break one of these least commandments, and shall so teach men shall be called the least in the kingdom of heaven" (Mt. 5:19). Before His Ascension, too, when He would steep His Apostles in the same doctrine: "He opened their understanding that they might understand the Scriptures. And he said to them: thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day" (Lk. 24:45).

—Pope Benedict XV, in *Spiritus Paraclitus*, Sept. 15, 1920 (reproduced in *Rome and the Study of Scriptures* [St. Meinrad, Ind., 1946], p. 56).

THE PONTIFICAL WORK OF PRIESTLY VOCATIONS

Ten years ago this month the Holy Father issued the *motu proprio* establishing the *Pontificium Opus Vocationum Sacerdotalium.* According to this document, the *Cum nobis,* the institution is designed "to build up among Catholics by every means, but especially through projects of this type established in individual dioceses, the will to foster, to guard, and to aid ecclesiastical vocations, to disseminate an accurate knowledge of the dignity and the necessity of the Catholic priesthood, and to call the faithful from every part of the world into a common effort of prayer and pious work." Both by reason of the high purpose the Holy Father set out to achieve by its foundation, and by reason of the highly effective norms and statutes which govern its activity, the new *Pontificium Opus* seems destined to become one of the most useful ecclesiastical organizations of our times.

According to its fundamental statutes, the *Pontificium Opus Vocationum Sacerdotalium* is devoted to three fields of activity, all of which it considers necessary for the attainment of the purpose for which it was brought into being. All of these functions are such as to contribute powerfully toward the well-being of the Church universal. The third article of its statutes thus describes these fields of activity.

In order to attain the end for which it was instituted, the *Pontificium Opus*

1) is primarily concerned with the presentation of an accurate and clear notion of the nature, the necessity, and the excellence of the priesthood;

2) promotes the offering up of Masses, Communions, prayers, and works of penance and of charity to the end that God may grant many priestly vocations and that these may be very good;

3) encourages the growth of the project established for priestly vocations in individual dioceses, and tries to have such projects set up where they do not already exist.

According to the statutes of the *Pontificium Opus,* the vocational projects existing in the various dioceses throughout the Catholic world can be associated with this central organization

in the capacity of *filiales*. General or provincial headquarters of religious communities, Institutes, Boards of Directors of Catholic societies, and similar groups which are not limited by the boundaries of individual dioceses can and are urged to associate themselves with the *Pontificium Opus* as *adhaerentes*. The official norms for the interpretation of the statutes of the *Pontificium Opus* show that, in the individual dioceses, the pontifical organization in no way interferes with the autonomy and the freedom of the diocesan projects themselves. These are guided and governed by their own rules. When it becomes a *filialis* of the *Pontificium Opus*, the individual diocesan work for priestly vocations in no way becomes merely a section of the higher organization. It remains what it always was, but it is enriched by contact with the Holy Father's own universal project for fostering, guarding and aiding vocations to the priesthood. Through their association with the Roman organization, the individual diocesan and religious projects for priestly vocations throughout the world come in contact with each other, and come to profit more effectively from the learning and the experience of their fellow laborers for the Catholic priesthood.

The diocesan projects which enroll as *filiales* of the *Pontificium Opus* are asked to communicate "briefly, adequately, and accurately" to the *Pontificium Opus Vocationum Sacerdotalium* an account of what they have done and of the results that have been accomplished. Thus there will be a way of seeing the effectiveness of various techniques employed throughout the world for the encouragement of vocations to the priesthood. Those which prove useful can be recommended to other units. Those which universally show themselves inadequate can be recognized as such. It is very easy to see how this intercommunication between the *Opus Pontificium* and the various local units throughout the Catholic world can bring about a much more efficient approach to the cause of encouraging vocations to the priesthood. The work of fostering vocations is so holy and so necessary for the mission of Our Lord's Church that the best and most efficient methods should obviously be employed in carrying it out.

Likewise, in its efforts to increase the efficiency of the various local programs in favor of priestly vocations, the *Opus Pontificium* pledges itself to provide effective printed material, which the di-

ocesan units will be asked to use and to distribute. It will also encourage and aid various regional meetings of directors and members of diocesan and other local organizations devoted to the cause of vocations. All of this activity is in pursuance of the primary aim of the *Pontificium Opus,* the task of bringing about "the presentation of an accurate and clear notion of the nature, the necessity, and the excellence of the priesthood."

Obviously the organized and efficient prosecution of this end will be most beneficial to the cause of sacred theology. The objective of the *Pontificium Opus* will never be achieved without increasingly serious theological inquiry into the theology of the priesthood and of the religious life within the Catholic Church. Increased study along these lines must inevitably result in a definite advance in the teaching of these portions of the theological science. And, because of the unique unity of sacred theology, an advance along the line of any one thesis in this subject necessarily brings with it an increased perfection in the teaching of other parts of the sacred discipline.

We have seen similar conquests within the field of sacred theology within the past few years. The inquiry that preceded the Holy Father's solemn definition of the dogma of Our Lady's bodily Assumption into heaven did far more than clarify and perfect one section of Mariology. It succeeded in inaugurating what promises to be the most fruitful study we have ever had on the nature and the extent of the authority of the Church's ordinary *magisterium.* The debates on the essence of the sacrifice of the Mass, so prominent during the twenties, served to throw light on the entire theology of the sacred liturgy. The controversies over the nature of sacred theology, first brought to the attention of theologians throughout the world by means of the writings of Marin-Sola and of Schultes, aided the men of our time to acquire a more perfect cognizance of the meaning of Catholic dogma. Thus it is only reasonable to expect that the *Opus Pontificium,* with its objective of bringing out the theology of sacerdotal vocations, will be of immense value to students of sacred theology and to the entire Catholic Church.

The Holy Father's enthusiam for the *Opus Pontificium* and his desire that the various religious and diocesan associations for priestly vocations should affiliate with the central Roman organ-

ization is reflected in the almost unbelievable number of indulgences available to those individuals who are members of the *Pontificium Opus* itself or of one of the affiliated societies. Apart from the day of their entry into one of these groups, the members can gain a plenary indulgence on sixteen feasts of Our Blessed Lord throughout the liturgical year. They can likewise gain plenary indulgences (always under the usual conditions of confession, communion, a visit to a church or public oratory, and prayer for the intentions of the Holy Father) on all of fifteen feast-days of Our Lady, on the two feasts of St. Joseph, on the eleven feasts of the Apostles, on four feast days of other Saints, and on both the titular feast of the association and the day devoted especially to the work of priestly vocations. The same indulgence may be gained on one of the three ember days each quarter of the year, and, of course, at the hour of death. By virtue of the Holy Father's indult, all the Masses celebrated by any priest for the soul of a deceased member enjoy the prerogatives of Masses said at an *altare privilegiatum*.

According to the statutes of the *Pontificium Opus*, His Eminence the Cardinal Prefect of the Sacred Congregation of Seminaries and Universities is *ex officio* the President of this organization. The Most Reverend Secretary of this same Sacred Congregation is the Vice-President. The *Pontificium Opus* is fortunate in having as its President now, ten years after its inception, His Eminence Joseph Cardinal Pizzardo, the prelate who as its first President, promulgated its statutes and drew up the norms according to which these statutes are to be interpreted. The orginal Vice-President of the organization has since been raised to the dignity of the Cardinalate. He is Ernesto Cardinal Ruffini, Archbishop of Palermo. The present Vice-President is His Excellency Archbishop Carlo Confalonieri, the titular Archbishop of Nicopolis.

JOSEPH CLIFFORD FENTON

The Catholic University of America,
Washington, D. C.

Answers to Questions

CARE OF TABERNACLE KEY

Question: Recently we had a discussion among some of the priests about the regulations concerning the care of the tabernacle key. The opinions seemed quite varied and so we would appreciate the law on this matter.

Answer: In 1938 the Sacred Congregation for the Discipline of Sacraments issued very positive regulations concerning the care of the tabernacle key. "The key of the tabernacle shall be most diligently guarded by the priest. All other precautions which we have enumerated will be futile if the chief precaution of all is neglected, namely, that the key of the tabernacle be carefully guarded." The custody of the tabernacle key we read in Canon 1269 of the Code is a grave obligation for the priest who is entrusted with the care of a church. The instruction states further that the rector of a church is strictly commanded never to leave the key of the tabernacle on the altar or in the door of the tabernacle and emphasizes this even when services are celebrated at the altar of the Blessed Sacrament and Holy Communion is distributed, especially if the altar is not in clear view. When ceremonies are over the key shall be kept by the rector either in his house or constantly on his person. He may deposit it in a safe or secret place in the sacristy, which place, however, must be locked with another key. This second key, then, becomes as serious a responsibility as the actual tabernacle key itself.

The instruction stresses the gravity of the obligation for the one in charge of the key. The priest on whom the duty of guarding the tabernacle key ordinarily devolves is the pastor or rector of the church.

Monsignor Collins (*The Church Edifice and Its Appointments*) in enlarging upon this instruction of the Congregation of the Sacraments says that after Holy Communion has been distributed or after the morning Masses, the responsibility and custody of the tabernacle key rests absolutely with the pastor of the church.

SANCTUARY LAMP

Question: What percentage of wax is required for the sanctuary

lamp? Are we permitted to use the electric light bulb for the sanctuary lamp?

Answer: The amount of beeswax prescribed for the sanctuary lamp is not too definite. In many instances the Ordinary of the diocese has set forth definite regulations in this regard. Stercky holds that the same percentage of beeswax is required in the sanctuary lamp as is used for other liturgical candles. Monsignor Collins states that the sanctuary lamp candle should either be pure (100%) beeswax or a candle that has at least a considerable proportion of beeswax.

When it is impossible to secure either olive oil or beeswax candles for use in the sanctuary lamp, the Ordinary may give permission to use an electric light in the sanctuary lamp. This was allowed during World War I on account of the conditions that existed. While this indult has not been withdrawn, it is not in effect since such unfavorable conditions do not exist presently.

STATIONS OF THE CROSS

Question: What is the correct way to arrange the stations of the cross? Do they begin on the gospel or epistle side of the church? Must the required wooden cross be attached to the picture or image used to recall the events of the Passion of Christ?

Answer: The images depicting the Passion and Death of Our Lord may be arranged reading from the gospel side and ending on the epistle side or vice-versa.

The wooden crosses alone are required for the erection of the stations of the cross. Consequently, it is not necessary that the crosses be attached to or made part of the images themselves. The crosses may be hung above or below the images representing the Passion of Christ.

EPISCOPAL PRIE-DIEU

Question: Kindly give me detailed directions about the covering necessary for the Bishop's prie-dieu. What about the various colors to be used? Is it correct to place the prie-dieu in the center of the sanctuary or at the gospel side?

Answer: The cloth and cushions (two) may vary in color with that of the vestments stipulated by the ordo for the day. However,

if that custom is not adhered to, red coverings should be provided for a Cardinal and green or purple for a Bishop. During the penitential seasons purple is used for both Cardinal and Bishop. The Bishop's coat of arms may serve as an ornament of the covering. Two cushions are also required, one for kneeling and one for an arm rest.

Normally the prie-dieu is placed in the center of the sanctuary. However, if the size or design of the sanctuary does not permit this, the gospel side of the sanctuary is the proper place for the episcopal kneeler.

ORATIO IMPERATA

Question: The *oratio imperata* has me confused. If there is an *"a cunctis"* oration followed by an "adlibitum" oration, am I free to make this the *oratio imperata?* Is the *"a cunctis"* oration or the *"oratio imperata"* the last one to be read?

Answer: The *"oratio imperata"* is not covered by the *"a cunctis"* oration but it may be said as the celebrant's choice for the *"ad libitum"* oration. In any event it is always the last oration.

FIRST FRIDAY VOTIVE MASS

Question: At our church all the priests say the special votive Mass of the Sacred Heart on the First Friday whether or not the Blessed Sacrament has already been exposed. Are we correct in doing this? I have a vague recollection that I heard certain regulations that seem to contradict our present custom.

Answer: The Sacred Congregation of Rites has decreed that in each church only one votive Mass of the Sacred Heart is permitted on the First Friday. Reference here is to the special Mass to be offered on that day. The decree reads that "in those churches or oratories where, on the first Friday of each month, special exercises of piety are, with the approval of the Ordinary of the place, carried out in the morning, the votive Mass of the Sacred Heart may be added to these exercises, provided that on that day no feast of the Lord, or double of the first class, or privileged feria, vigil, or octave falls."

It is important to note that the consent of the Ordinary is necessary. We also must note that special exercises of piety are required. These special devotions have never been specifically determined.

Rubricists give as examples, exposition for a short time with Benediction, the recitation of the Litany of the Sacred Heart, acts of consecration or reparation, etc.

DIES IRAE PROBLEM

Question: I believe the rubrics indicate that at the end of the epistle the priest raises his left hand slightly to inform the altar boy that it is time to transfer the Missal. At a requiem Mass is it permissible to wait until the *Dies Irae* is almost finished so the boy will not have to stand restlessly aside of the celebrant of the Mass?

Answer: Father O'Connell tells us that at the end of the epistle the celebrant of the Mass either by lowering his voice, or by raising his left hand slightly or by glancing slightly to the left thus indicates to the server that he should answer *Deo Gratias* and make himself ready to transfer the Missal. There is no other provision made for the requiem Mass. Furthermore, the purpose of this ceremony is to indicate that the server may answer *Deo Gratias,* which is recited before the *Dies Irae.*

DOMESTIC PRELATES AT FUNERAL

Question: There seems to be a great deal of confusion anent the proper dress of a domestic prelate when he attends the funeral of a brother priest. What is the correct dress?

Answer: Certainly domestic prelates (monsignori) do not wear the mourning or penitential church dress that is worn by Cardinals, Archbishops and Bishops. Rather they wear the choir dress, consisting of the purple cassock, rochet and mantelletta. By all means they never wear a surplice and the black house cassock trimmed with purple buttons and piping.

WALTER J. SCHMITZ, SS.

THE PROPER PASTOR FOR A MIXED MARRIAGE

Question: Which pastor possesses the right to assist at a mixed marriage—the pastor of the bride-to-be (whether she be the Catholic or the non-Catholic), or the pastor of the Catholic party (whether this be the man or the woman)?

Answer: This is a disputed point. Some have argued that the

right to assist at a mixed marriage belongs to the pastor of the Catholic party, whether this be the man or the woman. Their chief argument is that non-Catholics are not subject to parochial jurisdiction. But this argument would not seem to be very cogent, at least with respect to baptized non-Catholics. The better view is that the right belongs to the pastor of the parish in which the bride-to-be resides, whether she be the Catholic or the non-Catholic party of the marriage. Church law makes no exception for mixed marriages on this point, but states as the general rule that the marriage be celebrated before the pastor of the bride-to-be (Can. 1097 § 2). This latter view is upheld by Fr. Bernard Kelly, J.C.D., in his doctoral dissertation *The Functions Reserved to Pastors* (Catholic University Press, Washington, D. C., 1947, p. 84, ff.). Fr. Kelly believes, however, that a diocesan statute prescribing that mixed marriages be witnessed by the pastor of the Catholic party is not to be regarded as contrary to the common law, since the general norm of Canon 1097, § 2, bows to a just cause, and a mixed marriage itself can be regarded as a just cause for an extraordinary course of procedure. Indeed, he adds, it is to be highly recommended that such a statute be enacted in order that mixed marriage may be handled more easily and uniformly, for in any event the duty of securing the dispensation would devolve on the pastor of the Catholic party. I might add that in some dioceses it is the general custom of long standing to recognize the pastor of the Catholic as the one having the right to assist at a mixed marriage, and in such dioceses the custom would seem to possess the force of a diocesan statute.

CO-OPERATION IN CONTRACEPTION

Question 1: A Catholic doctor is frequently asked by non-Catholic women to give them help or advice in the matter of contraception. He consistently refuses to do so; yet, when they ask him to recommend a non-Catholic doctor who will give them the desired assistance, he does not hesitate to name a physician who, he knows, will not scruple to counsel sinful birth control. What is to be said of the conduct of this Catholic doctor?

Question 2: If a woman merely asks a Catholic doctor to give her the name of a good non-Catholic physician, without making any mention of contraception, may he designate one who he knows has no scruples about recommending sinful birth prevention?

Answer 1: The Catholic doctor who would direct a woman, expressly seeking contraceptive aid or advice, to a fellow doctor ready and willing to give such aid or advice would surely be guilty of sin. For practical purposes his conduct is no different from what it would be if he gave the assistance or counsel himself. For, it would seem, he formally co-operates in the sin of the other doctor. Even if his co-operation be regarded as material, it is so proximate that no ordinary reason can justify it—perhaps, at most, the fear of death. The scandal which such a procedure causes is also to be considered; for it is sheer hypocrisy to refuse to do something oneself on conscientious grounds and then to arrange to have it done by someone else. A Catholic physician placed in the circumstances described by the questioner should courteously but firmly inform the woman that he believes contraception to be opposed to the law of God and consequently he cannot recommend a fellow physician to her for the express purpose of aiding her to practice sinful birth prevention.

Answer 2: If a woman merely requests the name of a competent non-Catholic doctor, without making any reference to contraception, a Catholic doctor can ordinarily recommend a practitioner who is capable in the medical field, even though he knows that this man sometimes advises contraception. For, he can give the questioner the benefit of the doubt and presume that she is seeking lawful assistance. There is no scandal given in such a case, and the probability that he is co-operating materially toward sin would usually be compensated for by the difficulties that would ensue if he refused to answer even such a general request. The great difference between this and the previous case must be very evident.

THE SEAL OF CONFESSION

Question: Would a priest violate the seal of confession if, after hearing the confession of a man convicted of a grave crime and in consequence convinced of the man's innocence, he requests the governor to pardon this man, alleging his belief that the prisoner was unjustly convicted?

Answer: Strictly speaking, this would not be a violation of the sacramental seal, since the virtue (and innocence) of a penitent do not *per se* enter into the *materia sigilli* (cf. Damen, *Theologia moralis* [Rome, 1939], 1939, II, n. 461). But it would be very

imprudent, and ordinarily gravely sinful, for a confessor to act in this manner. For, if it became publicly known that a confessor used the information derived from the sacramental tribunal to influence public authorities, even for the benefit of the penitent, great scandal would be caused to many persons who could not make the necessary distinctions. Furthermore, criminals actually guilty might be induced to confess sacrilegiously, protesting their innocence in the sacred tribunal with the hope of winning the confessor's help toward securing a pardon or a mitigation of their sentence. A priest situated in the circumstances described by the questioner could advise the penitent (whom he believes to be innocent) as to the procedure he could follow to win a favorable hearing from the civil authorities, but he himself should abstain from every attempt outside the confessional to aid the convicted man.

VIATICUM ON GOOD FRIDAY

Question 1: Would a priest be allowed to celebrate Mass on Good Friday if otherwise it would be impossible to provide a person in danger of death with the Viaticum?

Question 2: If this is permissible, what Mass (liturgically) should be celebrated?

Answer 1: It would seem that a priest would be allowed to celebrate Mass on Good Friday if otherwise a person in proximate danger of death would be deprived of the Viaticum. (We are referring to the Viaticum of *obligation*, not to the Viaticum of *counsel* for one who has already received the Viaticum in the same danger of death, in accordance with Canon 864, § 3.) For it is very probably by virtue of a divine law that one is obliged to receive the Viaticum (Cf. Lugo, *De eucharistia*, d. 16, n. 34 sq.), whereas the prohibition to celebrate Mass on Good Friday is only an ecclesiastical law. Hence, the former precept would take precedence over the latter.

Answer 2: The Votive Mass of the Passion would seem to be the most appropriate for such a circumstance (Cf. Noldin-Schmitt, *Summa theologiae moralis*, III, n. 201).

FRANCIS J. CONNELL, C.SS.R.

Book Reviews

THE WELL OF LIVING WATERS: EXCERPTS ON SPIRITUAL TOPICS FROM THE BIBLE, THE FATHERS, AND THE MASTERS OF THE SPIRIT. By Pascal Parente, S.T.D., Ph.D. St. Louis, Mo.: Herder Book Co., 1948. Pp. 335.

The approach to the study of the spiritual life is varied. Seminarians use one of the handbooks of asceticism; novices usually use the Directory proper to their institute. The course is organized on traditional lines and frequently is set up in catechetical style. This system makes for economy of time and effort. Yet no system is perfect and sometimes even the learners question the effectiveness of the system employed. An obvious question in their minds is the extensiveness of the course and its seeming complexity. They wonder how it was evolved in the first place, little realizing that it is the accumulation of centuries of teaching and experiment. It will come as a surprise, but it will be a distinct advantage for them, to learn that the principles of asceticism were established by Christ Himself and that they have been developed by the Doctors of the Church and put to successful trial by God's saints. An analytic approach to the study of the spiritual life will be as surprising and as interesting as the discovery the schoolboy makes when he learns that the rules of grammar are not arbitrary, but are based on common sense. Father Parente's book is just that and so is the complement of the usual manual of asceticism.

Most manuals of asceticism are written in the spirit of one of the accepted "schools" of spirituality. It is only reasonable that they are so, since they are intended to train candidates for the peculiar work of the various institutes. The masters of novices are of necessity experts steeped in the lore of their institutes, because such is their duty. However, in their very expertness and loyalty to the spirit of their institutes can lie the serious danger of over-specialization or shall we call it by the dread name of "narrowness." Teachers of the spiritual life and directors of souls should have the breadth of vision to realize that whatever virtue their institute emphasizes or requires, no institute can have a monopoly of any one virtue or religious practice. Basically all holiness consists in sanctifying grace; practically all progress in perfection is in the practice of the theological virtues. Consulting the sources of spirituality as authentically adduced in Father Parente's book, will furnish the overall vision so necessary for spiritual perspective.

Although the book does not lend itself to extended spiritual reading,

the thought struck the reviewer that it will prove a godsend to religious who are harassed for time or who on account of the press of duty find it difficult to concentrate on the affairs of the spirit. It can be left in a convenient spot to be readily at hand to supply the refreshing draught when the spirit needs it most.

LEO J. WALTER, O.Carm.

A HISTORY OF PHILOSOPHICAL SYSTEMS. Edited by Virgilius Ferm. New York: The Philosophical Library, 1950. Pp. xvi+642. $6.00.

From the introduction to the present volume by the editor we gather that it is another text in the history of philosophy planned on different lines. He points out that by "systems" is meant "the general trend or course of thought of a particular time, school or group of thinkers." We find that the book is intended for students who already are acquainted, to some extent, with philosophy. It aims to be a worthy supplement to standard and conventional histories of philosophy.

The book is divided into two parts, the first of which consists of seventeen chapters on Oriental and Western ancient and mediaeval philosophy, whereas the second part consists of thirty chapters on modern and recent philosophy. It should be noted, however, that, strictly speaking, only six chapters are devoted to modern thought from Bacon and Descartes to Hegel and Schopenhauer, while the last twenty-four chapters primarily treat of recent currents of thought. Thus, ancient, mediaeval, and modern philosophy are described in the first 305 pages, and recent philosophy, beginning with the chapter on Dialectical Materialism, in the last 304 pages. Hence it appears that, as a history of philosophy, the book is not well balanced, for recent more novel movements, some of which the future will probably pronounce ephemeral, are presented in just about as much space as some of the most influential and enduring currents in all history. This is apt to give the novice in history of philosophy a distorted sense of values. It is indeed difficult to treat some of the topics adequately in the space allotted to them. One detects some repetition and overlapping, which is perhaps unavoidable in a collective work of this sort. There is also to be found a certain incompleteness, since some rather potent thinkers are not even mentioned.

It would appear that an error occurs in the second line from the bottom of page 521, where the word, "psychical," should be substituted for the word, "physical." In the bibliography on 539 one finds the name, R. Nietz (sic), which should be R. Metz, the author of a comprehensive work on contemporary British thought. In general, it may be asserted that the bibliographies appended to each chapter are excel-

lent, however, some must be regarded as deficient and inadequate.

The writing in this volume is certainly not of uniform quality, some is rather jejune and borders on the juvenile, while some other contributions are truly superior, revealing masters of their subject. The book cannot be recommended without reservation to those who would learn the whole history of philosophy. They would need one possessing more unity and continuity. The most striking portion of the book is that which begins with the chapter on Dialectical Materialism, that is approximately the last 300 pages. That portion contains much valuable and authoritative information on recent philosophy, and may be read with profit even by those fully cognizant of the dominating periods and decisive moments in the history of philosophical speculation.

J. J. Rolbiecki

Stimuli. By Ronald Knox. New York: Sheed and Ward, 1951. Pp. 214. $2.25.

These "lightning meditations," as the author aptly calls them, were written during wartime, and their staccato pace reflects the speed with which life—and death—moved in those fearful days. First published in the London Sunday *Times*, they were obviously written to be read on the run, but their implications are apt to hit you an hour or two later, with an impact that will be lasting. With his customary adroitness, Msgr. Knox finds his themes in many things: the liturgical cycle, the lives of the saints, and odd corners of everyday life. There is nothing new in what he says, but the freshness of application of old truths has an appeal that makes them seem new. It isn't too difficult, for example, to pray for the dead in November, when we think of it as the month of the harvest and bonfires, when the tares are separated from the wheat crop and burned. Lenten mortification is much more effective when directed toward the elimination of such common, ordinary faults as "cattiness."

Sometimes the author's erudition gets the better of him, and he speaks as the Scripture scholar rather than the popular sermonizer. The man in the street would hardly be able to follow him when he talks of the *koine, octroi,* or *agape*. But these lapses are rare and can readily be forgiven.

These capsule-sized sermonettes are rightly called "Stimuli." They are just that—sharp goads and barbs that pierce the thick skin of conscience. They draw blood on almost every page.

Leo J. Coady

How to Serve at the Altar. By Very Rev. Canon J. Lane, P.P. Dublin: Clonmore & Reynolds, Ltd. Price 3/6d.

In the introduction to this booklet of eighty pages we read that it is "the first duty of the server to realise fully the importance of attending carefully to all the details prescribed for him when he assists at the altar." Canon Lane who has proven his knowledge of these matters in his "Notes on the Ceremonies of the Roman Rite" is very well qualified to present this valuable handbook to us.

It is simple and clear in its language, style and presentation. The various divisions are excellent so that in a minute's glance a particular problem or difficulty can be solved. He who is just beginning to serve at the altar will not be confused with terminology, complicated diagrams or lost in a mass of details.

In the section entitled, "Prayers Recited by the Server" there are five very helpful usages under the caption, "hints in regard to the pronounciation of Latin." We are happy to note only one such example, e.g., "TH is pronounced T. Catholicam—Kah-taw-lee-cahm."

We find listed the differences to be noted in serving a Dominican and Carmelite Father as well as the rubrics to be observed in assisting a Bishop at Low Mass.

We recommend the booklet very highly both for the server and the priest in charge of the altar boys. It is only through such a medium as this that we can ever hope for greater uniformity in service at the altar. Then we will come to realize what the author remarks in his introduction, "when he realizes the church is God's house and that the altar is His throne, he will readily appreciate why these demands are made."

Walter J. Schmitz, S.S.

Alter Christus. By F. X. L'Hoir, S.J. Westminster, Md.: The Newman Press, 1951. Pp. xi, 218. $2.50.

The late Father L'Hoir's meditations which are contained in his posthumous book, *Alter Christus*, are by no means new. They appeared in the *Clergy Review* over a period of eight years and are well known by many priests. The book contains six series of meditations, with twelve meditations in each series. The series are usually related to the various liturgical seasons of the year.

These meditations are not outlines. Yet, they are brief enough to avoid the danger of making a spiritual reading out of mental prayer. Many useful and pertinent topics have been selected as the subject matter for these meditations. All aspects of a priest's life are covered:

those aspects pertaining to him as an individual, as a pastor of souls, and as a vital link in the eternal priesthood of Christ.

Possibly the best quality in Father L'Hoir's meditations is their practicality. They deal with problems, dangers, and virtues which the average priest encounters daily. The goal of the priesthood is set high, but it is always within reach and the means necessary to reach the goal are usually very well indicated.

There is nothing new, nothing startling in Father L'Hoir's book. It is precisely the more common, ordinary, though in no sense less noble, things which become wearisome and meaningless. It is in these things that Father L'Hoir seeks to reveal new facets so that they will be cherished by all. *Alter Christus* will find a welcome and useful place in every priest's hands.

WALTER J. SCHMITZ, S.S.

HANDS TO THE NEEDY. By Sister Mary Pauline Fitts, G.N.S.H. New York: Doubleday and Company, 1950. Pp. xiii+336. $3.00.

French Canada of the seventeenth and eighteenth centuries was singularly blessed by the presence of such saintly women as Mother Mary of the Incarnation, Marguerite Bourgeoys, Jeanne Mance and Madame de la Peltrie. Among this distinguished company Mother Marguerite d'Youville, foundress of the Grey Nuns, deserves an honored place, as the recent biography of this heroine of the Faith by Sister Mary Pauline convincingly proves.

Born at Varennes, Quebec, in 1701, Marie Marguerite Lajemmerais was brought up in the best traditions of the hardy race from which she sprang. She was educated at the Ursuline Convent in Quebec, and at the age of twenty-one married Francis d'Youville of Montreal. The eight years of her married life were her first great affliction, for her husband proved to be a dissolute adventurer, whose chief occupation was the illegal sale of brandy to the Indians. After his death his widow decided to consecrate herself to works of charity, and in 1737 she and three other women organized a community for the service of the poor, binding themselves by the private profession of the evangelical counsels. Ten years later they were invited to take charge of the General Hospital in Montreal. In 1755 the Congregation was officially confirmed, and the members recognized as the Grey Nuns.

The origin of this name is most interesting. In the beginning it was given insultingly to the little group by idlers in the market place, who used the term *grises* in the sense of "tipsy"—perhaps with a taunting allusion to Madame d'Youville's unfortunate husband. When it came time to choose an official title for the Sisters, the foundress accepted this same term in its alternate sense of "grey." "Then, in

1755, Madame d'Youville, grounded in humility and wishing her sisters to be always reminded of that fundamental virtue, chose grey material for their religious habit, thus perpetuating the original name in a new meaning" (p. 101).

The trials endured by Mother d'Youville in the course of the thirty-four years that she headed the Grey Nuns were equalled by few religious founders. Opposition from the authorities, financial difficulties and two disastrous fires that swept away the work of years did not daunt her. The final decade of her life was spent under the British flag, since the English captured Montreal in 1760. But the hospital which she conducted under the aegis of Christian charity was open to French, British and Indian alike. Little wonder that on the night of her death, December 23, 1771, a luminous cross was seen in the heavens over the General Hospital of Montreal.

The final chapter of the book describes the growth of the Grey Nuns in the years that have elapsed since the death of their foundress. Today these zealous religious, composing several autonomous Congregations, number almost 7000 members, engaged in every kind of work in all parts of the world.

Sister Mary Pauline has given us an interesting and inspiring account of a truly valiant woman, whose charity and courage exemplify in a striking way the perennial holiness of the Catholic Church.

FRANCIS J. CONNELL, C.SS.R.

GOD, MAN AND SATAN. By Bernard J. Kelly, C.S.Sp. Westminster, Md.: Newman Press, 1951. Pp. 102. $2.00.

This book centers mainly about the existence of the devil and his activities. It is divided into two sections—"Satan, the Adversary of God," and "Satan, the Adversary of Men." In the former section Father Kelly expounds the teaching of the Church and of theologians concerning the Archangel Lucifer, his sin, his expulsion from heaven, his co-operation toward the sin of our first parents, and his activities in connection with our Divine Redeemer. The author believes that Satan was largely responsible for the mistaken notion entertained by the Jewish people regarding the expected Messias, whom they pictured as a worldly potentate. Father Kelly is also of the opinion that after Satan had failed in tempting Our Lord in the desert he was certain that Christ was the Messias—a subject that had been a matter of doubt to him previously.

In the second section Father Kelly considers the influence of Satan both on individuals and on the world. He admits that it is not easy to

understand how the devil is still so powerful, despite the fact that his kingdom has been overcome by Jesus Christ. However, he says, "whatever be the power to harm which Satan still enjoys, it has been limited to this extent as a result of the Passion and Death of Our Blessed Lord, that he will not be allowed by God to destroy the Church, nor even to deprive her of any of her essential marks" (p. 55). As far as individuals are concerned, he says: "While the fact that the devil has less power over the individual is so clear that its mere statement is sufficient proof of its truth, it does not seem possible to go far beyond such general formulae as that, whereas Satan's power over the individual was at one time so great that he could treat men as in some sense their prince—even though an usurping one—he has now been so weakened that the soul, armed with grace, can face him fully confident of victory" (p. 56).

The author has chosen an unusual theme, but it is one that is practical at the present day when the idea of a personal devil is ridiculed by so many. The treatment is clear and logical; but it would have been better if Father Kelly had more thoroughly discussed the question of diabolical possession.

FRANCIS J. CONNELL, C.SS.R.

Book Notes

In a brochure entitled *Artificial Human Fecundation* (New York: Sheed and Ward, 1951. 35c), Fr. Henry Davis, S.J., expounds briefly the theological arguments proving the immorality of artificial insemination, whether the semen be furnished by a donor, or by the husband through means at variance with the natural law. The author gives quotations from statements by non-Catholics, including the Anglican Archbishop of Canterbury, in which the same doctrine is asserted. However, he justly takes exception to one of the opinions expressed by a Commission on Artificial Human Insemination, appointed by the Archbishop of Canterbury.

Books of spiritual reading or edification are by no means a rare commodity in the field of Catholic writing. Some of these are mediocre, and others are outstandingly good. The book, *The Risen Dead*, written by the distinguished editor of *The Messenger of the Sacred Heart*, Fr. Thomas H. Moore, S.J., must definitely be listed among the better works of this type. Fr. Moore has given us a series of nineteen meditations, grouped around individuals and groups prominent in the life of the primitive Church. He has written engagingly and accurately, to bring his readers to a better appreciation of the fact that they have been joined, in the Church of God, to Christ, the

first-born of the Risen Dead. He has succeeded in showing the tremendous practical implications of our privileged positions as Catholics in a way that few devotional writers have been able to do.

The Risen Dead costs $2.50. It is a book of 185 pages, published by McMullen Books, Inc., of New York.

By far the best available life of St. Maria Goretti is to be found in the Passionist Father Alfred MacConastair's *Lily of the Marshes*, recently published by the Macmillan Company of New York. Fr. MacConastair took the trouble to consult the Saint's brother, and many of her neighbors in the Nettuno district, as well as his brother Passionist priests who had known the Saint and her family. The result is an astonishingly readable book, which will be a source of great spiritual good to American readers. Those who are interested in knowing more about the Saint whose canonization drew such tremendous crowds to St. Peter's Square during the Holy Year will find no better available text than this two-hundred-page volume. Fr. MacConastair's occasional literary license, such as his practice of referring to all of the priests who dealt with the Goretti family under the one name of Padre Girolamo, in no way detracts from the merits of the book. It is priced at $2.75.

Another excellent biography of a Saint is the book of Mabel Farnum, *Saint Gabriel*, published by the Society of Saint Paul, at Youngstown, New York, and Buffalo. The Passionist Confrater Gabriel of the Sorrowful Virgin died in 1862. He was beatified in 1908 by the Blessed Pius X, and canonized in 1920. His life is interesting because it was eminently a successful career. He loved God and devoted himself to the service of God. This is the one thing that counts in successful living. The Catholics, particularly the young Catholics, who read this new life of St. Gabriel, will be privileged to see how the faith and the love of God expressed themselves so effectively and completely in their Church one hundred years ago.

The book is prefaced by a recommendation from the Cardinal Archbishop of New York. It is a volume of 235 pages, and it sells for $2.00.

One of the most outstanding documents of Christianity is the Rule of St. Benedict. The Benedictine monks of St. Meinrad's Abbey, Indiana, have presented this in English under the title *The Holy Rule of Our Most Holy Father Benedict* (pp. xiv, 95. $2.00, cloth; $1.00, paper). Contained in this book is a biographical sketch of St. Benedict, a sermon on St. Benedict by Pope Pius XII, the Rule itself, an outline of the Rule, and an epitome of the Rule for Oblates. When St. Gregory was writing on St. Benedict he remarked that he was outstanding not only by the working of miracles but also by the wisdom of his teaching. The wisdom of his teaching is contained in his rule and this is the only writing we have from St. Benedict. But, as Gregory wisely observes, if anyone wants to know about St. Benedict he can look to the Rule, for his life was not at variance with his teaching. The Rule is the mirror of Benedict's spirituality; it is the school in which Benedictines have been trained for centuries. However, it is a spiritual document that will be very helpful to the spiritual life of anyone who meditates on it, and that is why we thank the Benedictines for helping to make others acquainted with this masterpiece.

The Life and Miracles of St. Benedict (Collegeville, Minn.: St. John's Abbey Press, 1949. Pp. xv + 87. $2.00 is the second book of the Dialogues of Pope St. Gregory the Great. This second book is here presented in an English translation by Odo J. Zimmermann, O.S.B., and Benedict R. Avery, O.S.B. When St. Gregory wrote his Dialogues he wanted to preserve for posterity the record of holiness among Saints in Italy. One of these Saints was so outstanding that Gregory had to devote an entire book to him. This was St. Benedict. It is fortunate that we have this for the only other contemporary record is Benedict's rule. Gregory,